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ABSTRACT

The presentations of 3 top people in the field of family counseling and therapy were transcribed and slightly edited for this booklet. Three different but popular approaches are represented. Virginia Satir discusses and demonstrates the Conjoint Family Therapy approach which she pioneered. Dr. Oscar Christensen, a recognized leader in Adlerian counseling, presents the Adlerian rationale for working with families and also demonstrates the procedure with a pre-selected family. Finally, Dr. Haim Ginott, noted for his group work with children and families, presents his rationale for assisting adults who work with children. The reactions of a panel of experts to these 3 presentations concludes the Proceedings. (Author/TL)

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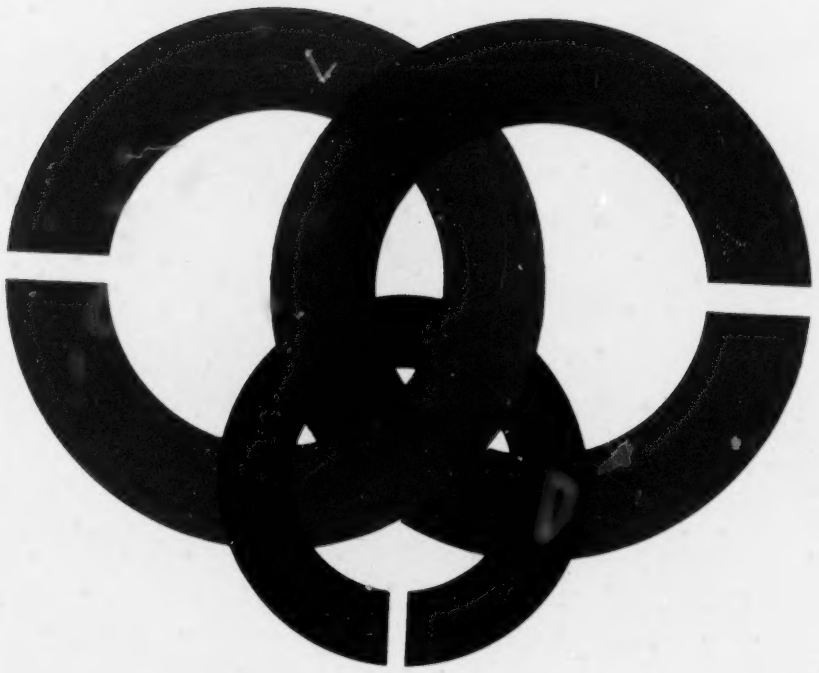

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Symposium, Winter 1971

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PROCEEDINGS OF A SYMPOSIUM ON FAMILY COUNSELING & THERAPY

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University of Georgia and Consulting Professor,
Department of Psychiatry, Medical College of Georgia

College of Education Athens, Georgia
University of Georgia January, 1971

Preface

"Family Counseling and Therapy" was the theme for the fourth annual invitational Symposium on Group Procedures sponsored by the Department of Counseling and Student Personnel Services of the College of Education, University of Georgia. This Symposium, like the three previous Symposia, was organized for the following purposes:

1. To facilitate the dialogue among educators and members of the helping professions from other disciplines which is prerequisite to reaching a cooperative working relationship or "team approach" in the field of group work.
2. To provide interested professionals with the opportunity to observe, interact with, and challenge some of the leading proponents of the more recent, promising, and/or controversial approaches in the field of group work–in this instance Family counseling and Therapy.
3. To recognize the need for more and better research in the field of group work.
4. To provide a forum for presenting and debating issues of ethical concern in group work.

Consistent with the purposes of the Symposium the consultants were chosen, from among the very top people in their speciality, to represent three different but popular family counseling and therapy positions. Virginia Satir discussed and demonstrated Conjoint Family Therapy, an approach which she has pioneered and which she has outlined in *Conjoint Family Therapy*. Dr. Oscar Christensen, a recognized leader in Adlerian counseling, presented the Adlerian rationale for family counseling and demonstrated the procedure with a pre-selected family. Dr. Haim Ginott, author of the bestsellers *Between Parent and Child* and *Between Parent and Teenager*, and noted for his group work with children and families, presented his rationale for assisting adults who work with children.

A panel of experts in group and family counseling and therapy from the University of Georgia were chosen to react to the consultants and to provide additional input to the Symposium. This panel consisted of Drs. W. Antenen, Department of Counseling and Student Personnel Services; L. Fleurent, Division of Mental Health Services; D. Fowler, Drivision of Mental Health Services and School of Social Work; K. King, School of Home Economics; and P. Lewis, Department of Chlinical Psychology.

The Symposium participants were invited to represent the several disciplines within the helping professions including counseling, clinical, school, and educational psychology, psychiatry, and social work. Over 700 participants represented these and other disciplines. They came from 30 states and Canada.

The complete learning experience of the Symposium cannot be reproduced in these *Proceedings*. Nevertheless, we have tried to capture the interest and spontaneity of the consultants, the families in the demonstrations, the audience and the panel. Because we wished to maintain the spontaneity of the presentations and interactions, a minimum of editing has been done to the typescript of the taped proceedings. The reader should understand that the consultants would not have written their remarks in the same fashion as they were spoken. Our desire to retain the realness and spontaneity of the interactions was preserved at the expense of the literary style of the consultants.

Editor and Symposium Coordinator
Dr. G. M. Gazda

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Acknowledgments

Without the personal and financial support of Dean Joseph A. Williams the Symposium could not be held. For his continued support I am grateful.

The consultants were very cooperative and accommodating in the performance of their roles and even went beyond what was required of them by spending additional time at the Symposium to interact and consult with the participants. My sincere appreciation is extended to them for their major role in making the Symposium a very meaningful learning experience. In addition to the consultants' contributions, I am grateful for the contributions made by the panel of reactors: Drs. W. Antenen, L. Fleurent, D. Fowler, K. King, and P. Lewis.

There were many individuals who assisted in the 1971 Symposium. I am especially grateful to Drs. Levine and Fowler for their assistance in locating families for the demonstrations and, of course, I am grateful to the families as well. My colleagues and our secretaries in the Department of Counseling and Student Personnel Services have always assisted me as have the students in my Group Counseling class–to them my thanks. Mr. Paul Kea and the staff of the University of Georgia's Center for Continuing Education are to be commended and thanked for their continued excellent support.

The *Proceedings* would not have been possible without the assistance of my wife, Barbara Gazda, who transcribed and typed several revisions of the *Proceedings*. Mrs. Richard Jones once again designed the attractive cover for the Proceedings. J. T. (Brick) Johnson was my right arm in the many steps involved in the details of letting bids and securing a printer. I am especially grateful to these three individuals.

Finally, to all who have attended the fourth Symposium, I express my appreciations and I look forward to seeing you again in February of 1972.

G. M. Gazda
Symposium Coordinator

Conjoint Family Therapy
Virginia M. Satir, M.A., A.C.S.W.

I could not help but feel, as George was introducing me–I listened to it and I thought, "I guess I was there once." But it had a feeling to me, and I'm just thinking about my own life–that I'm in a different place, and I have been in many different places. Maybe that is true with you, too, as you look back over the years. But anyway I was getting kind of a cramp in my belly during the introduction. I was thinking about what kind of messages were coming off to me about that. That is not where I live–in what I did. It's what I feel while I'm going along with it, and that is a hard thing to talk about when you are talking about introducing somebody. I've been in the professional field for over 30 years now, and there is one thing I feel about me right now that is totally different from anything I started out with. It is my whole frame of reference in terms of my *feeling* about things, instead of what I *know* about things. I do not know if that even makes any sense to you.

In this morning's lecture, which is not going to be a lecture, I'd like to demonstrate some of this. You all came here for a couple of days of looking at people looking and feeling about families. Is that right? And maybe out of all of this you will get some new ideas about how to look differently, maybe how to use yourself differently, in the interest of helping people have less pain and more joy. Is that true? Okay.

I'd like to start out with a little drama. I need 9 people for it–5 men and 4 women, or 4 men and 5 women. So who will come? Good. Thank you. Okay, that is perfect. All right. Now for my purposes this morning only two of you will be born, because I'm going to show you something. When people who are change artists in our society start thinking about things, they start thinking about behavior. Well I think about that, too, except that in order for you to understand more about me and how I look at things, I want to start out with a different kind of view. I'm going to ask everybody–except you and you–to go off into the corner there like you are not in this world for the moment.

Everytime you talk about family, you realize don't you, that you are always talking out of context. Because there is somebody who is now an adult but who started out once being a child. You always begin out of context. Now these two people here are a Mr. and a Mrs. They're probably about 20 years old and you already know they were born and all that. But right now they are together and this is where I'm going to start my thinking about the family. Now those two get together in whatever way they do. Now, let the first man come out. You are their baby. Will you sit on their lap? If you are too big, use two laps. If you will, think about this man (this little baby that is sitting there) as now just popped out of the womb a few days old or a few hours old, or whatever. He comes with all the ingredients to grow but he has not done anything with them yet. While this is going on–and now maybe he is about 3-years-old–the next two people right there sit over here, together, and you have a little one. Now this one is about 3-years-old and you have a little one, so would you (asks a woman to volunteer) come and be a little one. Yes, you will have a girl for this one. And you sit on their laps–all right.

Now all babies of course have millions and millions of transactions that go on between the time they pop out of the womb and by the time that they get up to where they will pick their own mate. Now what I'd like for you to focus on here at this moment are these two that are lapsitters in our little drama. The babies are not going to remain babies. They grow, and they have gradually grown, but it is not enough to say that they grow, that is, that he gets teeth and he gets toilet trained and all that–and it happens to her, too. It is not enough to say that, because while that is going on, something is also going on between the two people who were their parents–both sides. That has to do with what you should do when you get hungry, how you should speak to your mother, what you should do about your father, what happens when you feel hurt, what happens when you feel angry–all of these directions are going right along with it. What happens if you are a boy and you hurt yourself, should you cry? You know very well that there are some families where little boys are discouraged from crying by the time they are 6. Somebody has said to them, "Come on now, you are a boy, and boys don't cry." Some families do this. All I'm trying to illustrate is that neither one of these kids, as they came into the world (just like those other four when they came into the world) had a blue print for how to treat themselves, how to treat others, what to expect of the mother, what to expect from others, what to expect from themselves. That was a learned kind of thing. And it took millions and millions of transactions to do that. All right, in the natural course of things human beings are taught and they can grow amidst all kinds of very unnurturing contexts as well as nurturing contacts. So all right, these two now grow and in our little drama here–it doesn't happen this way in life–we are going to make those two meet. But you know there are millions of people born and have chances of getting together as in adolescence or to find new mates. Here just to show this I want to do it this way. So you get to be about 18, okay? But remember that behind his 18 years are these millions of transactions I'm talking about that had to do with what went on between the two of them as well as what went on with each of them. Now you are probably about 15, okay, and you know what girls are like about 15–pretty and cute just like she is. In our particular way now, you just kind of slide to the background like all the parents of adolescents–just kind of back. Okay. You would have had boyfriends and all the rest of that. You then meet

each other. Now all the history of every man and woman that ever got together to make a family is that they met. But there is, when you re-examine the stories of how you two got together, a lovely novel. Any man and woman that got together and formed a family really make a lovely novel. It is not like the books say. I think you all know that yourselves. They meet in some way. In my lingo they 'lay eyes,' and in some instances they 'lay eyes' and stay and then continue. So you're 'laying eyes'. Do it. That is good! Do you do anything when she does that? Now things move in this way and we are not talking now about all the tribulations—how many times she sighed and cried, when he did not telephone and all that, or how many doubts and insight feelings he had about whether or not she cared about him plus all the things about what they hoped for for themselves. All of this is back in the iceberg so to speak. Regardless of all that, one day somehow or another the message got across to the two of them that they would like to spend time together in a marriage. You know that is a funny one too—that proposal business. But anyway, it got across whether he was on his knees and said, "Please will you marry me?" or she said, "Look toots, we've been going together for this length of time . . ." or whatever. They got together and now they sit in those two chairs.

You are now the in-laws, okay? You may be delighted about this; you may think one was too young, one not fat enough, one not rich enough or you may have been very happy because you had doubted if he would ever get a woman. You may be worried because he is too young. I do not know. But that whole background is there. Now if you can, let yourself imagine for one moment that these two, as they come into this arrangement, sit within whatever the messages are back there.

Now, then, in the course of time they will have a child. Okay. So you (a participant) be this child. Now let us assume that you had brothers and sisters, too. As time goes on another kid comes along. So put it on your knee. Now these two may be just 15 months apart at this point or they could be 10 years apart. As time passes a third kid comes along. So what are you going to do with him? This presents one of the biggest arguments for having only two children, namely because there are only two laps. Let us look at the situation for a minute. Here is a baby. (Satir to a participant: Sit on the floor baby.) I want you close to them. You can see how it is now. There are two other children and here is the baby. Now how are you two (mother and father) going to manage yourselves to make room for him without giving these two other children an experience that you are getting rid of one of them? (At this point the participants arranged themselves so that the family appeared intact.) Well they got them all in! And that is one picture.

I'm going to pause just a moment at this point because we have a family here now. Try to imagine how it evolved. It evolved from what went on between those two (mother and father) when they were growing up, what they brought to each other when they married, what they transmitted to this woman here who became the mother of these children and the wife of this one, how they felt about courtship, how they felt about the marriage. The same is true over here (pointing to grandmother and grandfather). What these two made of whatever it was that they discovered with each other that they had not known before, and what happened with their respective dreams in terms of what they hoped for each other formed a concept within which now they try to get these three (grandchildren) to grow. What is behind what you see right out in front? How could you say that anything was wrong or right about that? It evolved. People believe what they experience. Now, just think about yourself for a moment. You might think about your own family, if you are married. Now think about your children, your spouse, your own father and mother, your mother-in-law, your father-in-law. Just think about all those people for a moment. Think about them as people from whom you give and receive messages. If you have more than one child, think about your children and the way in which they interact with each other. All these things are connected.

I have gone to this length to try to put you into the kind of a mood of looking at the family in this way so that you can get off this business of what is right or wrong and take a look at the evolvement of the process in a family. I am convinced after studying some ten thousand families in depth that whatever anybody is doing at any point in time represents the best that he is aware of and that he can do. Since you will be listening to some other people who will be talking about the family and what to do with them, maybe you can keep this picture in mind—this picture of the evolvement of a family.

Now you see these people (pointing to grandparents) were originally sweethearts, became husband and wife, then became father and mother, and now grandmother and grandfather. We did not lose any of the labels; we kept adding. All right, so much for that part. Next time you look at a family and you look at any person in the family, think about it just within this broad sense—not whether they are good or bad, but just in terms of what all this means when you get it all together.

Now, let us return to my earlier point. We had this little reaction, the result of two children. You notice that when one child came, there were two laps and, of course, only one lap would be used when there is only one child. Let me just for a moment titillate your imagination to think of a pair of people who have one child, two laps, and who also feel that some of their self-worth depends upon that child being in their laps. One parent thinks, "He is not in my lap now, and it means he doesn't want me." Or, "You took him away." And it does not necessarily have to be a lap. It could be a smile. Anyway, in this family the problems about each parent having a child to sit on their lap get solved when they have two children. Then each one has one for his lap. I often see families where there are only two children that are divided right down the middle—one for pa and one for ma. Have you ever seen that? It is revealed in terms of "so and so is my favorite child," or "somebody else says that my father likes my sister better

than he likes me." This can happen when there are only two children. A person can live a whole life in a family split down the middle like that.

A threesome constitutes 'a fly in the ointment'. Now something has to happen somehow to the other two to make room for the third. You are aware that three makes a triad. Now just for a moment let yourself think of all the things you associate with a triangle. It usually has something to do with two against one or for one, with interloping, with inclusion and with exclusion, does it not? And yet the family is based upon the triad. First it is ma, pa and the child–the first one. There is one lap. Who is going to get it? Then, when there are three children, the triad occurs again in another kind of way.

Some of you may be third-children, the baby of three. Some of you who are the baby of three children may have discovered that the person who was the number two child got crowded out for you and you got the limelight. Or, it may have worked out that you had a place that was entirely different from the other two because you were the baby for a while, maybe a long time. After you get beyond three, then you start breaking up in a family of multiples of two or three and there is always a chance for somebody to be left out. Even though these people (pointing to grandparents) die back here, it does not mean that their shadows are gone. When I am working with a family I look at this whole group of people (pointing to all the family groups or generations represented on the stage).

Now many families do not have a single mother all the time. They may have a mother, a natural mother, and then they may have a stepmother or a foster mother. The same thing is true with fathers. Many children have many different people filling the slots of parents or filling the parenting role. Right now I think that the statistics are 25 to 35% of the people born in the last two years can expect to have multiple parenting experiences before they die. That's a lot! That means they adopt a foster family–uh, whatever else that means. This is a common occurrence in our society, i.e., for people to have more than one set of "parents."

Now let us pretend for the sake of our little drama here that father died. You die (pointing to person playing father role) so you have to go away. Now if there happened to be a boy in the family it would be very easy for him to get into the spot where his father was and take over father's job, in which case this creates some kind of problem for mother. Mother is an attractive woman and when she gets over her mourning and all that, she 'hauls' in another guy. Things have transpired, of course, another whole process, but he now comes into a ready-made family. Since daughter has her father's former position, what seat is he (stepfather) going to get? (Here mother moves a child off her lap.) Notice what mother did! She threw somebody off her lap so she could find some room for him (stepfather). Absolutely beautiful!

Notice that as someone starts to make room a chain of events occur. Now stepfather is obviously not in the same spot where the rest of those children were nor is he in the same position as was the deceased father. Although he is in a different spot, he may feel that he has to take on the same things. I do not, of course, know, because anybody new coming into a family on a parenting basis is going to have different kinds of experiences.

One very important thing that has happened is that the first two children (look where they are), are kind of all getting together with ma and stepfather over there. Now I could go through all morning with other possibilities for this, but maybe what we have done is enough to see this kind of ever-flowing change that is going on to make room for one another. The ways in which people make room for one another are not always ways that make people feel good. How many times have you heard women in families say, "It's either my husband or my son" or "my child or my mate"? When people talk like this they are talking about not knowing how to make room for more than one. If I had in my head an idea that I could only have room for one, then, if I wanted this one over here, I would have to kick out that one over there. I can do this in a lot of different ways, but if I hold in myself the idea that I only have room for one, then I have to do kinds of things like, "Why are you here when you know I want to be with your father?" Or, the man could say, "You kids should know better; this is time for me and mother," or something similar.

What I am describing now is the way of handling changing family structures. It is obvious that one could not manage this by trying to say that everybody should have a place, and make that place, and decide what that place is. This place is shifting and changing all the time. What I have done so far has been to put my finger on, first of all, the whole suite of behavior transactions that are behind any given family at a point in time. When you go beyond two family members, you have the problem of place, i.e., as soon as you get into a triad there is a problem of place. How do you make it? If any of you are first children and you had brothers and sisters coming after you, you may have been pushed away or felt pushed away to make room for the next one. Things have to change and there's nothing wrong with that. In fact, it has to be like the rainbow when the sun comes up, but where the problem arises is how it is done. That is a matter of communication.

Not all families, as I have already said, are going to continue in their intact state. They may change. There may be other people that come in. Now it could be that because of what happened over here (in this demonstration) that this one begins to feel that he no longer has a place here, that this is a closed situation. (Would you move out a little bit, you too.) You say, "Now that my mother married, she doesn't give a damn about me." Since you now feel that you are sitting on the outside, and pretty soon you are out with some of the boys and you begin doing things like kids do when they feel lonely–stealing or doing something else–and you are feeling very badly about it. What has happened in the past for many people is that they concentrated on him and his delinquent behavior but did not see this within the framework or the process behind it.

Momentarily I want to point out that the stepfather could become estranged because of the wife's actions. She sees her two children begin to move out, and she begins to feel that the stepfather is at fault. This drama may follow. "Yeah, he's at fault, because if he had been any kind of a man at all, this wouldn't have happened. After all I had those three children and I had been providing for them." At this point these children come into my office and they tell me that they cannot stand it at home, that there is too much fighting. At a certain point, the fighting gets worse and the stepfather leaves. When he leaves the wife feels overcome with loneliness and so she takes herself some sleeping pills–too many of them. Satir to the mother figure: "All right here, you just flop on the floor." Now we have what is known as a dysfunctional family, and it can go in a variety of ways. The direction it takes could have begun at any point, such as when the father was dying, when the new husband came in, when the boy showed some delinquency, and when this one made a suicide attempt. You have here a multi-problem family. You could say that it began with the death of the father or when the stepfather came in, but none of that would be true. That wasn't what happened. It would be what was going on in terms of the communication and the awareness of what was happening to people. Now you can, with your imagination, understand that this could go in a variety of ways.

What I'd like to to do now and, although I do not have much time, I would like to have the people up here do a little pantomiming of some ways of communicating. Then you can see what I saw when I figured out that things like delinquency, all kinds of suicide attempts, not learning, etc., were not behavior problems as I was told when I was a student, but these were natural outcomes of certain ways of feeling about oneself and certain ways of handling the communication. Therefore, it made little sense anymore for me to treat delinquency or to treat mental illness but rather to treat communication and the self-worth. This is what I do now. It took me a long time to get onto that one, and I do not know what else I'll discover. Everyday I discover something more, but I'd like to show you some forms of communication with the help of these role players.

What I did was to take a look at what I saw going on between two people–ways in which they handled their communication. I tried to devise a physical stance out of it. In short I have divided the potential for responding into five ways. One was that no matter what anybody said, when you felt concerned inside what you did was placate. You plead. You said, "I'll do anything you want" . . . no matter what I feel. That was a *placating* stance. May I use you for a model? You take the placating stance by getting down on one knee. In order to do a good job of placating you must make your body tremor a little. You will notice the tremor if you listen to somebody saying, "Yeah, I know, I'm all at fault." And if you turn your face up like this so as to twist your neck slightly and tilt your head you will get that tremor. Okay, that's it. Now that inspires pity, but as you well know when you pity you also want sometimes to punch in the nose. If you do the placating stance right and hold your neck turned up this way, you will get a headache very shortly.

Then I saw another situation where everybody was saying, "If it weren't for you . . . ," and "I didn't do it; it's your fault." Now to illustrate this physically you must place one hand on your hip, extend your arm and point your finger accusingly, and draw up your skin until your face looks ugly. When you support yourself with your arm on one hip, you see its very easy to turn your body and point your finger like a pistol. Now that is the *blaming* stance.

You know when I was working with families they would come in and they would be full of pain, but a lot of the pain showed this way because these are ways of showing pain. A person who blames is really feeling terrible pain. And then after we got through there would be lightness. If you could have seen some mothers, you might have said to me, "You know, that woman is pretty." I'd say, "Yeah, she is pretty, but she looked so ugly when she came in," almost as though it were a physiological thing. Well all right, those are two stances.

Now then there is one which is, I'm afraid, the great American ideal. And this is called *being reasonable*. Now the way you do this one is that you behave as though you had a steel rod for a backbone. That is the first thing, and the second is that you behave as if you have an 8-inch iron collar, such as when you get a whiplash, only this is iron, on which your chin rests. Notice how I look. Nothing will dismay me, you can be sure of that. Do you think it is because of my 'cool'? Nonsense! I am trying to keep myself intact. When you start talking your mouth takes on a certain prune-like look, too. Now if you keep that for a while, you begin to feel that your feelings are leaving you–going out of your neck. It is kind of like sawdust. Then you feel like a 'nothing'. I'm sure that that is what permits people to go on and on like dictionaries and computers, because they are not aware of what they are hearing. You can get yourself completely out of awareness.

There is a fourth stance–one in which nothing fits with anything else. It is illustrated when somebody says hello, and then somebody else talks about their shoe lace, and it keeps going–completely distracted all over. So I worked out the stance like this: you first start so that your knees go in opposite directions. Now there is something interesting that happens when you put your knees in opposite directions, because your shoulders have to go in opposite directions, and its very easy then to get your hand up. If you move around a little bit, you will find that you are constantly distracted. You get to feel dizzy after that.

One thing, and you won't know this until you try it but you see we learn something–well Al has talked about it briefly; Ray has talked about it–that our physical stance has something to do with just physiologically permitting our body to breathe and permitting our bodies to be in alignment. If you will do some of these stances, you will know what I mean. Hold them for 10 seconds and you will begin to get a feeling response, both physiologically and emotionally. We did some research on this, to have people

check their blood pressure, GSR, EEG, and all the rest of it. Physiological change occurs when people change their stance. Nothing else happened to them other than changing their stance. The Gestalt theories, as you know, emphasize that your body is expressing 'where you are' in terms of your whole integration.

Now let us take one of these families (role-played families) to illustrate my point. What I'd like to have you do is plea when stress occurs between the two of you (you're now the grandparents, but you weren't always). You become placating (grandmother) and you (grandfather) blame. Okay, take that stance. People do not do this all the time when stress occurs. Grandmother, you get down on the floor and placate him. That is right, and grandfather you pantomime blame. Just hold that. Now you are 'caught up' in that. Grandmother, could you look sadder. This would happen at a point when there was stress between you. Satir to the audience: "What do you think you'd do? What do you feel like doing as you look at them?" (Answer: Change their stances. Satir: "Very good!")

Now let me just show you something else here. One of the big influences of her development as a woman was in terms of how she viewed her mother. She could not really 'mix in' identification with her mother, and so part of her would be reflected when she comes to her daughter in relation to her own husband. That is where she is now in this stance.

I want two more (role-players) to suppose that you are very reasonable; assume the reasonable stance. And you (female) are the blaming one. (By the way, if any of you women are going to try to involve a reasonable guy by blaming him, forget it! They don't even hear you!) Now hold that. You, the son of this couple, show me what you would do. Okay, so he learns a lot about how to placate during stress.

Now I'm going to scuplture a whole family scene. This might be a little overdrawn, but not too much. Remember, that these two young ones got married. So I want their parents to fade out but keep your stances. (A large part of the learning in terms of how to manage stress has already been accomplished.) She (the newlywed) has her finger pointing over there. And she says to herself, "He's not going to cause me any trouble." So your one finger is out there. And you think, "If it weren't for them." Everytime your mother gives you (newlywed female) trouble, you tell him (husband) to do something about it. When stress occurs, the children assume stances (for example a child will assume a placating stance with the mother while she is blaming husband). All right. Now then, this is what often happens during stress, because there are times when there is stress, but the funny thing about it, whenever I ask people what went right, they say, "I can't remember." But everybody can remember what went wrong. It has a stronger impact.

Let us enlarge the scene by introducing a second child. (This female roleplayer assumes the blaming position of her mother.) To continue the development of the scene, let us have a third child. (Satir to the third child: Assume whatever position you choose.) The third child stood apart from the family group. What do we have here? I'm going to call the dirty names now, okay: passive, ineffectual male, castrating, dominating female, crazy, schizophrenic, acting-out adolescent and for the child apart from the family (it depends on where he is) we call him withdrawn or wise.

This is the picture (on the communication level when stress occurs) that would come to me if I were to see this family. Somebody would be the target, coming in to say that somebody hurt, but they would not actually say somebody hurt. What they would say is somebody is crazy; she makes life miserable for me; she(he) has nothing to do with our family, whatever, etc. So my job would be somehow to make this different. To illustrate what I might do, I'm going to do a fast-cure. Where am I going to start? I'm going to start by asking how this finger feels. (Very tired.) Would you drop it. As you see this finger drop, what does that make you (placater) feel like doing? (Stand up, okay.) (At this point Satir asked each member what they felt like doing as each member modified his stance.)

Notice now that you all have your own balance—you are on your own feet at this point. Your wariness will be something that will have to be reckoned with, but no you do not have to be distracting. That does not mean that the same problems—you know about how you do not feel joy and pleasure with him, the loneliness you have, the loneliness you have with her, the loneliness all around—that has not been solved, but now you are in a better position to do it. So in a funny way I probably pointed to a first step which does not, by the way, go this fast. If you are able to see what is going on in the way in which people are trying to manage their communication with one another, then you can begin to help them to be open and direct. I went very fast because it happened that fast. It usually does when people are literally standing on their own two feet. When they are then able to talk about something, then and only then, in my opinion, can you work toward the thing which is making them hurt, viz., their terrible feeling of loneliness, isolation and not feeling good about themselves. Then we can begin the real work. But what so many people do is to say, "Aren't you ashamed of beating your husband like that?" "Can't you be nice to him?" You know what happens when people tell you that, don't you? They tell you to go to the devil! Thank you very much.

Interview With A Family

Satir: Now you will notice that Elaine is going to have a tough time simply because her feet cannot reach the floor. In my office, whenever I have little children I use supports, because if she sits there very long her legs are going to start

getting numb. Have you ever done it? When any part of your body gets numb the rest of you gets numb too. So Elaine, are you four, honey? Being 4, there is also the fact that your interest does not last very long, and then with the addition of the feet going to sleep, that creates problems. Could you 'rustle up' something so that she would not have to have her feet dangle, something like phone books or something so she could rest her feet? Now let's see who else is in that spot. Jimmy is in that spot, too. These, by the way, are thing I look at. How possible is it for people to be able to have their own feet on something solid, literally? Many of you here do not remember when somebody also pulled (pushed) you up or held you up without your feet on the floor–a terrible feeling. It goes fine for 5 seconds.

Now let's see those lights are going to go out in a minute, but they are in your eyes now. It would really be better if we all sat on the floor here, but I do not think we can do that because of the audience not being able to see us. We'll work with some handicaps is what I want to tell you. Right now we are looking for some ways for Jimmy and Elaine to have their feet on the ground.

I'd just like to tell you now that here is Elaine and obviously she is the last one to come into the world. She has been here four years. And I gather Jimmy is the next-last to come into the world. How old are you Jimmy? Six. He has been here six years. And I guess you must be next, huh? How many years have you been around? Ten? Did I hear it right? I can't always count fingers right. Did I get it right, Jane? (But I'm interferring with something over there, am I not? Maybe we will get a chance to take a look. Are you (T.V. cameraman) going to take a tape of that? Will it help if you know that you (family) can see it? Okay.)

Mary, did I get it right? How long have you been around? Eleven years–4, 6, 10, and 11. How many years have you (mother) been around? No secret–34, okay. (You would be surprised how many families I have that do not know that.) And how about you, (father) John? You are 42, okay. And I've (Satir) been around 54, so we have a conglomerate of experiences to draw from. Did you ever think of that? Okay, so we will see. And none of them are duplicates. You can turn those lights off now if you will. Now the other thing is the sound. You can hear me fine, because I've got a neck microphone. There is a funny thing that happens if you do not hear what is going on and you think you ought to. You will strain and develop hallucinations. You can hear all right, okay.

People are looking for something for your feet Elaine. I think we can go on. How's that, Elaine? Fine. Well, let me ask you all a question. How about my starting with you, John. What did you hope would happen when you came here today? What did you expect?

John: I had no expectations.

Satir: Well, when you thought about coming here and you thought about me being here with the family, what did you think might happen?

John: I wasn't sure.

Satir: Was there anything that you hoped for?

John: I hoped for some insight. I always do.

Satir: Was there anything special that you wanted to see more of, or about, when you said "insights?"

John: Well, insight for group dynamics, insights for interaction within the family.

Satir: Of your own family?

John: Of my own family, yes.

Jane: . . . so we will be well-behaved.

Satir: What dear? Your father hoped you would be well-behaved? Does that sound like anything sensible to you, that your dad might want that? How do you think that it is going to go for you? Do you think that you will be well-behaved?

Jimmy: We're always bad; we can't (don't) have time to be well-behaved.

Satir: Somehow I don't take that seriously. Do you really feel you are always badly behaved?

Mary: She's (mother) always mad at us around the house 'cause Jane always chases Jimmy.

Satir: Well wait, let me see, Jimmy is the target. Mary said something that may be helpful here for the moment anyway. I heard Mary say that you (Jane) chase Jimmy.

Jane: No, she's chasing me and Jimmy runs. When she runs, he runs, and our dog runs and barks. Dorothy looks at her . . . .

Satir: Who is Dorothy?

Jane: The cat. Felipe tries to eat Dorothy's tail. Felipe tries to bite our feet.

Satir: I guess that some of the things I'm getting from this, Jane, is that sometimes in your house there is an uproar going on. Sometimes, is what I gather. Well, was this something that you were thinking about, John, when you said that you wanted to find out more about how things go in your family, like the kinds of things Mary and Jane are bringing out?

John: No, not really. I am not a permissive parent.

Satir: I don't know what that means, exactly.

John: Well, I expected that they would behave reasonably well here because they knew what to expect when they got home if they didn't.

Satir: Well, wait a minute now. In a way I feel that people are a little tense here. How are you feeling about being here right now?

Alice (mother): I feel funny, apprehensive.

Satir: Could you say, Alice, what the apprehensiveness is about, dear?

Alice: No, not really–a little nervous.

Satir: Is this your first time for doing something like this?

Alice: Uh-huh.

Satir: I'm curious about something. What did you think John had in mind when he said, "If they don't behave well here, they know what to expect?"

Alice: Well, some form of discipline, I'm sure. I don't know what to expect, maybe spankings. He just wanted them to be under control, and I don't think that's what *you* had in mind what you wanted them to be. You wanted them to be natural, to be themselves.

Satir: Right. You were here this morning, and watched

what happened, weren't you? I was just wondering what kind of ideas that you had about how your husband would . . . what he would be doing to the children?
Alice: When?
Satir: If they didn't behave.
Alice: I don't know. It depends on how well they did or did not behave.
Jane: If we didn't behave, we'd get a spanking; if we did good, we don't.
Satir: What is your view on the matter?
Alice: I think some form . . . do you mean on discipline?
Satir: In terms of what happens here, about the children behaving, what do you think?
Alice: Actually, I don't think that they should be punished or rewarded or anything for their behavior here. I think they're just here to be normal, part of the demonstration, and that's it.
Satir: Now hold it a minute. Several things are going on right now. Jimmy is pushing his feet on the box and Jane is talking to you and Elaine was talking to me, and I had the feeling suddenly that no one was hearing anymore. Did you have that feeling? Does that ever happen in your family? Yes, okay. Elaine, it's all right, we can take a look here. Now are you satisfied with that being closed? I know you wanted to show me that it was open and I did see it. Now do you think that you would be able to sit on that chair for a little bit? What's that? That is a microphone that I'm wearing around my neck, so that people can hear me. And this one up here is for all the people out there to hear all of us.
Jane: How do you turn it on?
Satir: It's already on. See that man over there—those two men over there. Well, they have something to do with controlling this thing, and I think they have put it on. Now I know those boxes will make some kind of problem, but . . . How does that box feel for you?
Jimmy: Kind of funny.
Satir: Kind of funny, but it is a nice thing to tap your feet on, isn't it? (Child drums feet on box.) Is there some way that you think you might get used to that and the fun of it so that your feet could be still? That tapping noise is kind of distracting. Now, Jane, I wonder if there is something that you and Mary could do, because I notice that every once in a while you give directions to Elaine. Jane, how would you feel if you let your mother and your dad do that?
Jane: It wouldn't be right.
Satir: What wouldn't be right? What would be wrong with it, honey?
Jane: They wouldn't say it right.
Satir: Do you mean that your mother and dad wouldn't give the right responses?
Jane: I mean children have more contact with children.
Satir: So, do you think you could do a better job with Elaine? How do you parents feel about what Jane just said?
Alice: In some ways she is right. She can reach Elaine or Jimmy very well, but under most circumstances I prefer to speak to them myself. She is usually two jumps ahead of them.
Satir: If I were in this family and I were Elaine, I would get directions from you, (Alice) from Jane and from Mary and sometimes . . .
Alice: Elaine is low man on the totem pole.
Satir: And sometimes that would be okay with me and sometimes it wouldn't.
Alice: Occasionally we give them the responsibility for the younger children and it is fine, but at other times it is not.
Elaine: What's that?
Satir: That's another microphone, for hearing.
Mary: She said it looks just like the one Tom Jones uses.
Satir: How are you feeling about being here, Mary? Could you say how you feel? Does it feel uncomfortable for you sitting here?
Mary: I feel like we're doing everything wrong. Elaine gets up and leaves and Jimmy is tapping his feet.
Satir: Well, what do you think will happen? A lot of this started out with your saying that your dad expects you to behave, and it seems to me that we have gotten into a little demonstration about how that might not be happening. How do you feel about that down here (pointing to stomach)? Mary, a minute ago, I asked your mother how she was feeling, and she said she felt a little apprehensive. Do you know what that feels like? Well what did you hope would happen when you came here today? Say that again a little louder.
Mary: I hoped that it would be nice and Elaine would not run all over the place.
Satir: You hoped that it would be nice and quiet instead of Elaine running all over the place. Is this something that happens at home, that you feel Elaine gets into your way?
Mary: Yes.
Satir: Would you like that changed?
Mary: . . . they (Elaine and Jimmy) say that they can do whatever they want.
Jimmy: Elaine always bosses me and Mary and Jane around.
Satir: Well, now where Jimmy lives, he feels that Elaine is a boss to him and to you.
Jane: Elaine tries to boss everyone around.
Satir: Okay, now that's what Jimmy says.
Jimmy: We're supposed to boss Elaine around.
Satir: I don't know if there is any 'supposed to'. What I'm trying to get at is how people live. Alice, have you noticed the children trying to be bosses to each other. How would you like that to be, Alice?
Alice: I would like all of them to agree and none of them would have to boss.
Satir: So this might be some source of pain to you sometimes. How about you, John?
John: Can I preface my remarks? There was a tremendous problem of jealousy as I grew up and what we had was in essence two litters. Mary and Jane are 13 months apart; Jimmy and Elaine are 14 months apart. One of the advantages of this, however, is that before any of them had a chance to develop an individual personality, to develop an 'only-childness,' someone was there with whom they had to

cope. I think that one of the advantages of this is that they're not as selfish as they might be. One of the other things–I'm a graduate student. My wife works, too. I work as a graduate student and we do not have as much time with the children as we used to. I had a little bit more time to give Mary and Jane, lap time. Jimmy and Elaine have essentially done without a great deal of this.

Satir: Hold it a minute! This tapping is going to come out very loud to people's ears out there. Elaine, could you somehow work it out so that your feet won't tap? Try it honey. I know that it is very tempting. If we had something soft it would be better, but try it, would you? It hurts the ears of people out there.

John: One of the disadvantages of having so much of my time taken up is that we've had to put a great deal of responsibility on the two older children. I think, in the long run, this will work to their benefit, because they certainly are not frightened of children now.

Satir: Which "they" are you talking about, John?

John: Mary and Jane.

Satir: Are not afraid of . . .

John: . . . are not frightened of children. Many of the children with whom I have worked over the last 16 years were 'only' children and they were in essence desperately afraid of other children. I think this will affect them when they get to be parents. Our being gone for as much time as we have to, has led to a good deal of 'pragmation' among the children and they have had to learn to be a good deal more self-reliant than otherwise perhaps they would have.

Satir: Is this part of your awareness why there is so much bossing going on?

John: Yes.

Satir: Alice, do you see the kind of organization in the family the way John does?

Alice: Yes.

Satir: Well let's work that out a little bit. Jane will you sit where Jimmy is sitting–change places. Now let's see, you say that Jimmy and Elaine are together, is that right? All right, John, where are you in relation to these two pairs?

John: For one thing Jane and Jimmy and Mary and Elaine have paired off.

Satir: All right, now let's see that one. Jane and Jimmy would be over here. Now for a moment, if you'll just remain standing, would Mary have her chair there beside you, John?

John: I could move right here.

Satir: All right, is that the way it might be? You move over there and you go over there. Do you feel that Mary is this close to you, Alice? Mary is kind of like your extension to Elaine sometimes. Wait, wait, let's see if we can figure this out!

Alice: I don't know, I never thought about that.

John: I think that to get a key to the dynamics of it I should be sitting next to Mary, that she should be sitting next to Jane and that Jane and Jimmy should be swapped.

Satir: Okay, let's change that. Now does this fit, at least where you are, John? What about Elaine? Does Elaine move over closer there? Now let's look at this within the framework of the bossing. Do you see it this way too, Alice? For you, Alice, what kind of problems does this bring up?

Alice: In relation to what?

Satir: In relation to what goes on in the family, the fact that you see your family divided this way sometimes.

Alice: Well, this seems to be the most agreeable division. I mean, if there has to be a division, these two (Jimmy and Jane) are very much alike in terms of personality, and these two (Mary and Elaine) are alike in personality. Mary does seem to be closer to her father; they can discuss things and talk things over. Jane and I talk a good bit and have some communication, moreso than I do with Mary.

Satir: I see. You had your hand up before.

Mary: I look like him (father) and she (Elaine) looks exactly like I did when I was her age. We look alike.

Satir: What I heard you say was, at least from where you are sitting, you kind of think your dad and you and Elaine all kind of physically look alike. You feel that your mother and Jane and Jimmy kind of look alike. Is that your picture? What were you going to say, honey?

Jane: I think the reason that Mary and Daddy and Elaine look alike and Mommy and I and Jimmy look alike is that we are skinny and they are plump!

Satir: All right, the plump side of the family and the skinny side of the family, that's one way to look at it. Now then, Alice, this is the kind of way in which the family can organize itself so there is a minimum of tension for you. Does it feel this way to you, too, John?

John: I'm not sure. There many be an alternative organization which quite frequently takes place.

Satir: Could you model that one?

John: Well, the alternative arrangement is with Mary and Jane with me and Jimmy and Elaine with Alice.

Satir: All right, can you do that one? Do I hear you correctly, then, that we have something else? We'll have a little of musical chairs. Sometimes, John, you feel that you are in the middle between your two daughters, is that what I'm hearing?

John: Yes, more than that. I don't know where Elaine would go, but Jane would go on one side of me and Mary on the other, equally.

Satir: All right, now when this happens Elaine is 'out of it'. What happens if Elaine wants you, too?

John: She comes and climbs on my lap. I grew up with a very . . . in a home where affection was very inhibited. I was literally starved for affection all the time that I grew up. One of the compensations that I have tried to make for this is to be overtly affectionate with all the children. Now they all get their share of 'lap time', and at any time one, two, or all four of them are apt to climb into my lap.

Satir: Now, how does this make trouble for you?

John: I don't see that it makes trouble.

Satir: I thought I understood you to say that it begins the tension.

John: No, I said that this is an alternative arrangement.

Satir: Now, how does this feel to you, Alice, when this is going on?

Alice: It feels all right; they are all my children. If they want to pair off, it doesn't make any difference to me. As far as tension goes, well, really, Elaine and Jimmy are grouped together more during the day because Mary and Jane are at school. Elaine and Jimmy play together and get along very well.
Satir: So this would 'come off' as far as you were concerned.
Alice: I think sometimes during the day there needs to be a change, though. I mean a change in the group, because they seem to tire of each other. At that point, then, it is a good idea for the other grouping to take place.
Satir: As I remember, when I asked you what happened to the two of you as you tried to work out a less tense situation with the family, you said it depends on . . . I wonder if you could elaborate that a little more?
Alice: Not really. I mean, it depends on the circumstances, the conditions surrounding whatever the problem happens to be at that point.
Satir: I've become aware of something. The activity changed here very drastically since we changed the seating. Were you aware of that?
John: Yes mam. These (Mary and Jane) are old enough to understand the cause-and-effect relationship.
Satir: I don't know what that means.
John: When they get close to me they know what's going to happen if they're not good. They're handled by rigid discipline. These other two (Jimmy and Elaine) haven't developed this cause-and-effect relationship, and she (Alice) handles them in a different way. I want to say by love, but I love these, too, or I wouldn't be as concerned about them as I am. Nevertheless she doesn't use my disciplinary tactics.
Satir: You know, John, I have to say something to you. It may surprise you, but I haven't seen one thing, except once you snapped your fingers, about all this disciplining. What I've seen is your making a place for these two girls. I haven't seen anything disciplinary, though. Now are you saying to me that when your arms are around the girls, you are saying to them, "You'd better be good or else"?
John: No, because I think they understand fully. Elaine, however, doesn't understand that I can be very strict with them and love them at the same time.
Satir: Are you saying in some way that you don't feel that Alice does that?
John: Alice is not nearly as strict with them as I am. I think she would agree with that, and yet her control with them is much better than mine.
Jane: He blows his top.
Satir: He blows his top! Oh! All right, all right. But I did feel something change. Did you see something change when you changed your positions? Alice, what kind of explanations would you give for that?
Alice: I guess these two (Mary and Jane) feel as if they don't have to stay within certain bounds when they're with me as they do when they're with him. That's the only explanation that I have. I'm not so good at blowing my top, I guess.
Satir: Do you want to get better?
Alice: I guess so. I mean, I don't know if that would be the solution. I would like to be firmer with them, but I don't want to go into the anger and so forth that is involved with it. We're just so different. I mean, he is a very emotional person and he reacts to every little thing. He just flares up and I don't.
Satir: You know, just let me tell you something that I was feeling. It may or may not be right—that sometimes you ask yourself if you ought to be different from what you are when you don't really believe it. I don't think you really believe you'd like to blow your top, would you?
Alice: Not blow my top. I would like to be able to be more positive.
Satir: Could you give me an example of what you mean by that?
Alice: I would like to be able to say, "No, you are not going to do this," and then make it stick—to be convincing with the children.
Satir: John, what are your feelings as you hear Alice talk at this moment?
John: She and I think differently about this. I'm firmly convinced . . . let me use an analogy. I would not teach without a paddle. I only had to use it three times in 16 years, but it was there. I feel that a recourse to this is necessary. I believe that if you are going to tell somebody something you'd better not tell them anything that you don't enforce, because pretty soon they begin to lose the credibility of it. I feel like that many times she tells them to do things and she doesn't mean to enforce it or, at least, she does not enforce it the way I do.
Satir: Alice do you get that picture? At least that is how John sees you.
Alice: Well, so many times its just easier to do it myself.
Satir: Well, how do you feel about his idea?
Alice: I think many times he is too harsh.
Satir: And what kinds of problems does that make for you?
Alice: Ground-out teeth.
Satir: Ground-out teeth. Would you be willing to try something?
Alice: I guess.
Satir: Would you, John?
John: Let me make one comment. One of the things that I notice, and I think its important, is that when they (Jane and Jimmy and Mary and Elaine) do divide its a result of these two (Jane and Mary) competing. When you talk about tension, this is a more tension-free arrangement, because the competition in the other arrangement does cause tension. But, now let's get on to what you were saying.
Satir: Okay, Elaine, what I'm going to ask you to do is just to let your chair move back a little bit and yours too, Jane. I'd like you to be in a theater somewhere, just watching. If you can stay where you are, I'll put you face-to-face. Now we'll just try this out for size, okay? Alice, I wonder if you could say to John, "I think you're too harsh."
Alice: I think you're too harsh.
Satir: Now, John, would you respond to her?
John: I do my best.

Satir: Alice, how did you feel about what he told you?
Alice: Well, he does do his best. I think he needs to relax more, though.
Satir: He didn't answer you regarding your disagreeing with his harshness though, did he? How did you feel about his not answering that?
Alice: It's a typical answer.
Satir: All right. Let's try it again and you say to him again that you feel he is too harsh.
Alice: I think you're too harsh.
John: I think that I need recourse to violence to make them behave, and I do what I think is right.
Satir: All right, now would you try again. When you (Alice) tell him that you think he is too harsh, will you (John) say to her that you believe that she's wrong.
Alice: I think you are too harsh.
John: I think you're wrong.
Satir: Alice, how do you want to respond to that?
Alice: I think I'm right.
John: I see a fight starting!
Satir: Now, John, you're laughing about it, but could you tell me now how that makes you feel when this comes up?
John: This doesn't come up.
Satir: I noticed that. I know why. I think it needs to, though. All right, could you respond, John. Alice said that she thinks she's right.
John: I think you're wrong.
Alice: This could go on indefinitely.
Satir: Yeah, and this is one of the things out of which there would be no escape, once this happened. Right? So the kids can do it instead. All right, would you move a little closer. Alice, would you just look at him and tell him something that you know that you and he absolutely agree on.
Alice: We need to get off and have some time, just to ourselves.
John: Amen.
Satir: Does that mean you agree?
John: Yes mam.
Satir: All right, you tell her that you agree with her.
John: I just did.
Satir: No, now you sounded like a preacher.
John to Alice: I thoroughly agree, wholeheartedly!
Satir: Now, Alice, what does that make you want to do?
Alice: Well, I wish we could make some plans to get away.
Satir: Would you tell him something that you want to do with him.
Alice: Well, this really is what we had been planning–to take a little vacation.
Satir: Is it set up?
Alice: Yes, tentatively.
Satir: All right, now what could stop it?
Alice: Child-care problems.
Satir: Okay, now would you discuss your child-care problems?
Alice: We live too far away from either set of grandparents, so we'll have to try and make arrangements to have a friend come in and stay at the house with the children or 'farm them out' either in small groups or separately among our friends. We'll be gone about three days.
Satir: How soon is this going to be?
Alice: April.
Satir: April. All right, now you named several posibilities–different children going to different places, and so forth. Would you discuss together, at this point in time, given the information that you have, what you think would be a likely plan.
Alice: Well I've thought of several things. Jimmy's kindergarten teacher might keep him and Elaine. She has a daycare center. We could leave them with a maid that worked with us last year. She had to quit because she was ill, but she is all right now. She has a child their age (the age of Jimmy and Elaine) and they enjoy staying with her. She could also stay at the house with all four of the children for that length of time.
Satir: John, could you respond how that 'comes off' to you.
John: I agree totally with the second option.
Satir: Tell her about it.
John: The second I agree with totally. I am worried about the money problems involved in the daycare center.
Satir: All right, now could you respond to that, Alice?
Alice: Well I've been thinking about asking Ruth if she would like to come and stay during that length of time. She has her own family–her husband and child. I just don't know what arrangement she would want to make. We'd just have to discuss it with her.
Satir: How do you feel with what you are doing with John at this moment?
Alice: All right.
Satir: Do you have the feeling that when you come to something like this you and he can bring something together that's going to be useful for you?
Alice: Yes.
Satir: John, how do you feel about what's going on between you two right now?
John: Pleasant.
Satir: You work well on family problems that you agree on.
John: Yes, when we agree.
Satir: Okay. So let's come back a minute to this other business about the discipline. Could you tell me, John, what objections you have to disagreeing with Alice?
John: For a number of years my mode of adaptation was the placating, pleading. In the last two years it changed rather radically to the accusative and finally has in the last 6 months or so changed to the withdrawal. When this comes up, I withdraw.
Satir: I see, so there is something that scares you about the whole business of the disagreement.
John: Very much!
Satir: What about you, Alice? What objections do you have to disagreeing with John?
Alice: Well, its unpleasant, for one thing.
Satir: Could you go further with that dear?
Alice: What ever problems we have, I feel that we could find a better solution than the constant disagreeing and bickering.
Satir: Now let's do something, because one of the problems

that I see here is that there is something pretty horrible about the whole business of disagreeing in the family. You haven't found yet a growth way to use the disagreement. So let's play around with something. Maybe by the time we leave we'll be able to know something different about this disagreement.
John: Let me make one comment to Alice that this is by no means an uncommon thing. I just want to tell her that this happens in every family.
Satir: I hear you trying to give Alice some reassurance, John, that she's not so different from other people and neither are you.
John: Essentially, yes.
Satir: John, could you find some ways to talk more simply to Alice?
John: It's difficult for me to talk simply.
Satir: Yeah, every once in a while I have a feeling that I want to get out the dictionary. But anyway, you said that you started out by placating during disagreements.
John: Now this was a number of years ago.
Satir: Long ago?
John: Now she is reasonable.
Satir: Well, would you take the placating stance. Alice, do you remember when he was saying, "Yes dear," to you, a long time ago?
Alice: No.
Satir: Well, John, this is your recall of this. Which one of these in front of you would you be saying "yes" to.
John: Her (Alice).
Satir: Alice. Well, Alice, now you may not have known this but apparently this was true. Now, John, how did you see Alice reacting when you did this? Blaming, all right. Alice, this may not be your picture, but it is his picture of you. John, what does it feel like for you down there in a placating position?
John: Door mat.
Satir: So you raged inside then. Alice, if you never knew that this was going on, then this would be a whole piece of John that you didn't know about. Now, John, breathe a little, because otherwise you'll get a backache. When you see that stance, Alice, what do you find yourself doing? Is it that way or is it "To hell with you brother" kind of thing? Okay, so you do go "To hell with you brother," and you do what I say . . . with the finger pointed this way. Is that something you've seen, John?
John: Not that reasonable stance.
Satir: Well, wait a minute, though; this time you talk about what you feel, so you apparently haven't seen this.
John: No, I haven't.
Satir: You see it is hard because Alice is looking over there. Alice, would you notice where your finger is going?
Alice: I can't see.
Satir: No you can't see, but you can feel it from behind. You really want to say to him, "Get off my back"! Okay, so he did. Now, John, when you said that you finally stopped; it is very understandable why you stopped and assumed the 'reasonable guy' stance. What does that make you want to do, Alice?
Alice: I would like to communicate—to tell him—not to be so reasonable.
Satir: Okay, so what do you want?
John: She hasn't decided yet.
Alice: You talk for me!
Satir: What is it for you? All right, you are at this point now. Alice what do you see yourself doing?
Alice: Not placating, but something similar to that—pleading. It is not quite as much as that.
Satir: All right then kind of like this! You look straight at him. You kind of bend your knees a little and appear to be saying "Please look at me, please"! All right, children I would like to ask you if you ever have seen these positions between your mother and dad—when he stands like a solid rock of Gibraltar?
Jane: Sometimes.
Satir: What do you find yourself doing when that happens? What do you find happening? What do you feel like you're doing? Do you kind of stand stiff, too? What's your picture?
Jane: (Jane pushes her father.)
Satir: Do you really want to wipe it all out? Push him away. All right, just stand kind of like you want to push him away. Now John you're kind of pleading down here. Where do you think you are? All right, you hold that position for a minute. Elaine, where do you think you are, dear? You're up there too. You want to say you are with your father, huh? Okay. And you've already that the two of you are together. Is this something in your family that you've noticed? Jane really tries to get you two to stop.
Jane: I don't like you (father) but . . .
Satir: All right, Jane is in-between.
John: Jane tries to control in our situation.
Satir: Alice, have you noticed this?
Alice: Yes.
Satir: All right, have you seen this in relation to Mary?
Alice: Yes, but not that stance.
Satir: Okay, we're exaggerating this stance, but have you seen this, John?
John: Not clearly.
Satir: Not clearly. Is it beginning to come through now?
Mary: I tell dad what to do. I tell him to be nicer to mommy and I tell her to be nicer to him.
Satir: Well, wait a minute now. There are a lot of pieces here. All right, you can put your arm down further. What I heard you say is that you take your dad off and say, "Now, look, you be nicer to mother." Is that it?
Mary: I tell him what to do to her. I tell him what she'd like . . . .
Satir: All right, you do that right now. Will you tell your father out loud so we can all hear.
Mary: Daddy, when you talk to mommy she can't take all that yelling. Next time you feel like yelling just ask yourself, "Would mommy like the way I say it or would she dislike it?" Just try not to yell.
Satir: Alice, is this something you yourself have been experiencing from Mary?
Alice: Not in those words.

Satir: (To Mary) You want to tell you dad, "Please be nicer to mommy." All right now Mary go over to your mother and tell her what you want to tell her.
Mary: You shouldn't yell.
Alice: I don't yell that much.
Satir: Now Mary, you are saying to your mother, "You be nicer to daddy; he can't help it."
Mary: He can't help it that he yells so much.
Satir: Alice, have you noticed this happening?
Alice: Yes, in a very . . .
Satir: This is only one piece of it. What we're getting at is that when this family reaches a rupture, which is when the two of you have problems where you are objecting and disagreeing, then here is one way that this family operates. Mary is trying to give her father some advice about how to treat his wife, and Mary is trying to give her mother some advice about how to understand her husband. That's what I hear. (What do you want the audience to know?–to Elaine who is trying to get the mike.)
Elaine: They should know that something's going to happen to Jimmy.
Satir: They should know that something's going to happen to Jimmy? All right, what do you think is going to happen?
Elaine: I think he's going to blow up.
Satir: He's going to blow up and what?
Elaine: He's going to blow up himself and . . .
Satir: He's going to blow up himself and what?
Alice: . . . and McDonald's.
Satir: And McDonald's; what does that mean?
Elaine: It means that the hamburgers are going to blow up.
Satir: Elaine, how are you feeling about what's going on here right now? Can you look at me and tell me what you feel.
Elaine: Jimmy cries for my mommy.
Satir: He cries for your mother. Did you see him crying now? What do you think he cries about?
Elaine: He cries when he's in bed and . . .
Satir: He cries when he's in bed. Do you have any idea what Jimmy cries about?
Elaine: He cries for mommy.
Satir: For mommy. Do you have any idea what he's crying for mommy about?
Elaine: 'Cause he wants to brush his teeth.
Satir: He wants to brush his teeth and mommy won't let him? Or, he doesn't brush them enough and mommy wants him to?
Elaine: He brushed them in the morning.
Satir: Maybe you might just want to sit down for a moment.
Jimmy: She means I brushed them to come to this meeting.
Satir: Did you brush your teeth so that you could get all ready to come here?
Jimmy: Yeah.
Satir: At this moment it looks a little bit like Elaine is not talking about relevant things, but she is. She is talking about some other worries that are in the family.
John: Jimmy doesn't want to go to bed. This is what she's talking about and crying about. After he's brushed his teeth and had 17 glasses of water and everything else, he still doesn't want to go to bed.
Jimmy: Elaine is supposed to go to bed first. When she goes to sleep, I go upstairs. When I go to sleep Mary comes up, and when she goes to sleep, Jane comes up.
Satir: Do you think that Jimmy is worried about anything right now? What do you think that Jimmy is worried about right now?
Elaine: He's worried about Jane.
Satir: Wait a minute now, what about Jane?
Elaine: Well, she's fussy about . . .
Jane: Everytime I play they play with me.
Satir: Elaine I think there are some things that make people feel sad in the family, but all your family members are brave people and they don't always let other people know what hurts. Would you now sit over there, honey, and let's see what we can find out. Would you do that, Elaine?
John: I think what she was talking about just then was that when the girls play together they exclude Jimmy.
Satir: And I hear Elaine being touched with some of the pain. She was feeling the pain about it. Now I'd like to ask you, Alice, to tell Mary how you feel about her trying to help make things go better between you and John. What would you like to tell her about her efforts in that regard?
Alice: Well, I would like her to know that I appreciate it and that quite often we have disagreements but it doesn't mean that we don't love each other. It just means that we have to talk things out and sometimes we get angry when we talk about them. And that she . . . (Satir interrupts) Tell her (Mary).
Alice: You shouldn't feel upset about it, Mary.
Satir: Mary, how do you feel about what your mother is saying right now?
Mary: I guess I'm happy.
Satir: You guess you're happy.
Mary: I just feel torn.
Satir: You feel in-between–in-between being happy and not being happy, do you mean?
Mary: Yes.
Satir: Well what about you, John? How do you feel about Mary's efforts in behalf of Alice and yourself?
John: I wish they weren't necessary.
Satir: Could you tell Mary something about how you feel about her efforts.
John: I appreciate them, but she's distracted the same way I am. When I'm not in control, they're acting up and I'm just itching to get hold of them. Jane takes after me and this has been one of the blocks in communication.
Satir: I get that impression, too. And in the past what has happened is that you've tried to keep things straightened out without finding out what all the messages were. Could you tell Mary about that, John?
John: I just wish it weren't necessary, but I appreciate the love that motivates it.
Satir: Have you found Mary's advice helpful?
John: I'm afraid I've gotten so lost in my own problems that I haven't gotten any advice.
Satir: Do you want to tell her to continue.

John: Yes, I think it is helpful both for her and for myself.
Satir: What would happen, Jane, if you kind of let Elaine and Jimmy (interrupts) you know there's nothing they can hurt here, honey.
Jane: You don't know them.
Satir: At this point in time I feel that they're running off from something.
Jane: They could just tear up the whole room without anything in it in ten seconds.
Satir: I don't think we'd allow that, I really don't. Now I don't know what answer you gave to Mary, i.e., whether or not you'd like her to continue.
John: I told her that I would like for her to continue, because I think that the love she is exhibiting is good for her and good for me.
Satir: Mary, how do you feel about that?
Mary: If I ever have a daughter I hope it is not necessary for her to tell my husband and me what we should not do.
Satir: Okay, now let's stop a minute and I'd like Jimmy and Elaine to come back here now. I'm going to ask you to be right in front of me, okay? Can you sit over here—one over here and one over on the floor in front. Which do you want to do? I'd like you to hear this. I think some things are happening that are more important to you here, okay? Now, Mary, would you say that again.
Mary: I hope that when I grow up and I get married and have a daughter, it won't be necessary for her to tell my husband and me what not to do. I just hope that we don't have any fights. If we do have fights, we can make up very quickly.
Satir: Okay. So one of the things you hope for is that people would not fight.
Mary: If there were no such thing as fighting, there wouldn't be a war in Vietnam.
Satir: That is right; however, do you know there are good ways to fight? There are some good ways to fight, but what I hear you saying is that you wish that somehow your mother and father could handle things between them differently than they do. Would you sit a minute. (One of the problems I'm having right now is with Elaine and Jimmy on the outside of the talk, but very much involved with what's going on.) Jane, you said that one of the things that you do is to try to keep your parents from fighting—push them away from each other. Is that right? All right.
Elaine: I want a chair.
Satir: All right, which one do you want?
Elaine: That one.
Satir: All right, would you go get it. Is that all right if Elaine uses it right now, while you are here? Fine. Jane, did you hear what I was saying to you before? I hear you saying that you don't like to look at your father's stone face and you don't like to look at your mother's hurt face. Is that right? What would you like to tell your father about it? (Elaine, now look, can you sit here for a few minutes? Can you do that? I'll put the box under here. Okay? Can you sit back and be more comfortable, or is this all right for you?)
Elaine: I can't.
Satir: You can't? It's really not the best, and I understand that, but can you put up with it? You can't put up with it? That's been what's going on here all day, but will you try?
Elaine: I can't.
Satir: You can't, so what do you propose to do? I'd like for you to be still for a while. Can you do that? I want all of you to hear what Jane was starting to say to her dad.
Jane: If he'd only stop annoying mother, pay attention to her, maybe everything would be all right.
John: I would hope so.
Jane: Why don't you go apologize.
John: "I apologize."
Satir: Now wait a minute! John, what did you feel when Jane told you this?
John: That she didn't understand what was going on.
Satir: All right, could you tell her that rather than to do what you did? Say "I don't see what you're saying."
John: I don't see what you're saying.
Jane: I say fighting is a no-no. I say apologize to mommy for having a stoneface and ignoring her.
Satir: John, how do you feel as you hear this?
John: That she doesn't understand.
Satir: Could you try to make her understand? Jane, maybe you could sit down in front of your dad.
John: May I smoke?
Satir: Sure, if you like. That might interfere with you and Jane, but that's part of the family. Do you want to sit down so you are more comfortable. Isn't it uncomfortable for you to stand up like that? If I were down here looking up I would see you as such a monumental person. If you sit face to face you can hear better. Now what feeling are you aware of?
John: Frustrated.
Satir: Frustrated and angry.
John: Not essentially angry, just wishing I would take her (Elaine, who has been acting out) somewhere and reason with her.
Satir: What do you think would happen if you asked Alice at this point to take Elaine while you did this thing with Jane?
John: She doesn't reason with her the same way as I do.
Satir: Not to do your bidding but to do whatever she can do to offer Elaine something.
John: The thing, Jane, that you don't understand is that people have their own way of dealing with problems—that many times people that are older have tried different things, have used different methods. Finally they come to use tha method that just hurts less.
Jane: Fighting?
John: Well, this gets rid of the things that you feel inside. It gets them out in the open instead of putting them down inside where they ferment and turn to poison.
Jane: But fighting can lead to real fighting.
John: Its more likely to lead to real fighting when you bottle the things up like you do and hold them inside like *you* do until they just burst out. Isn't this right? Isn't this right?

Satir: Jane, what are you aware of feeling right now as your father–
Jane: I feel like choking.
Satir: You feel like choking your father?
Jane: I feel like choking him.
Satir: Do you feel like choking him because he's disagreeing with you? Apparently you have some rules, too, that say that people should not disagree with you. You asked your father to apologize to your mother and told him that he shouldn't be fighting. He said that he couldn't do that because he didn't agree with you. He didn't think there was anything to apologize for. John, didn't you essentially say that?
John: Yes, essentially.
Satir: And Jane, you got upset with him. We have to stop here in a minute or two, and I feel kind of like I'm in the middle of something. I can tell you a couple of things that have to do with just what you've got to do–that maybe without knowing it this family has been very dominated by what people are *supposed* to do so that people can't get a chance really to talk. I feel that you, John, desperately are trying to be the head of this family, and trying to guide it.
John: This is exactly the truth.
Satir: And I think one of the things that happens is that your guiding doesn't come through the way you would like.
John: Right!
Satir: It sounds more like bossing than guiding.
John: Right!
Satir: I don't know now, was it you, Jane, or was it you, Mary, who said you worried about how your father would feel about your behavior here today? How do you feel now about what will happen after the end of this interview?
Jane: We're going to get it.
Satir: I beg your pardon?
Jane: I feel like Elaine and Jimmy are really going to get it.
Satir: You feel like Elaine and Jimmy are going to get it? Will you ask your father if you are right?
Jane: Are they going to get it?
John: They wouldn't understand what it was about by now.
Jane: Okay, they'll still get it anyway.
John: Punishment has to be swift and sure.
Satir: Now what answer did you get from your dad right now?
Jane: Punishment has to be swift and sure.
Satir: What do you think he meant? You asked him the question, "Are Elaine and Jimmy going to get it later"?
Jane: Well he means that if he does not give the punishment now, later they will not understand what they're getting punished for.
Satir: So the answer to the question is "no." Well, John, how did you feel about the ways in which I would have prevented you from doing that?
John: This was your role.
Satir: What? How did you feel about my doing that?
John: Essentially frustrated. But I mean this is the way things are. Its not something that can be changed. I can't very well collar them and drag them offstage and lay it on them.
Satir: I feel your frustration and yet I hope that you would all be able to live with this. People are being people when there are real problems. I don't think people have enough opportunity to let out what's going on in their insides.
John: This is true.
Satir: How do you feel at this point, Alice?
Alice: Like you have reached the truth, the essential trouble in the family.
Satir: How does that feel to you right now?
Alice: Like we might be getting somewhere if we could continue.
Satir: What about you, Mary? How do you feel now about what's gone on here today?
Mary: I think they've finally got some things out in the open.
Satir: How does that feel to you that your father and mother have got a few more things out in the open?
Mary: I hope that they won't argue so much. That would make me feel good.
Satir: A different kind of arguing, maybe? How about you, Jane?
Jane: I guess I feel the same way Mary does.
Satir: Well, I'm glad about that, because I think it was a hard interview for you.
John: Very hard, but I would like to make one point again for them, and this is something they forget . . .
Satir: Who do you want to tell this to?
John: I want to tell it partially to Alice, but to Mary and Jane, too. The amount of contention that they experience is far less than the amount of contention that exists in a great many families. What they see, well they couldn't universalize, but what they see is a very mild level of contention compared to some of the levels of contention of which I am conscious in the families of children with whom I have worked and the people that I have known.
Satir: You know, John, when you talk like that I hear the reassuring there and I hear you saying to Alice that its not really all that bad. I would, however, just like to have you speak more simply: "Its really not all that bad, Alice."
John: "It just ain't that bad."
Satir: All right, now we'll stop, but first I would like to ask Jimmy if there is anything that he would like to say. What was it like for you to be here today?
Jimmy: Funny.
Satir: I don't know, what do you mean funny?
Jimmy: For me it was kind of funny.
Satir: For you it was kind of funny. Well, I guess we'll have to let it rest there. What about you, Elaine? What was it like for you to be here?
Elaine: Can I go to the bathroom?
Satir: Okay, you say goodbye and then they will take you to the bathroom.
Elaine: Goodbye.
Satir: Okay, it looks like it is about time to break. Goodbye!

Note: This interview was continued with the family following the demonstration and many of the concerns than were still unresolved at the termination of the demonstration were later better resolved.

18

Family Counseling: An Adlerian Orientation

Oscar C. Christensen, Ed.D.

I think that the real pleasure in making a presentation in this kind of a setting is the opportunity to spend the morning becoming someone different. One has to realize, of course, that I am presenting from an Adlerian frame of reference. But I must point out that in the process of my utilizing or becoming a person who utilizes the Adlerian frame of reference, I came out of a pretty strong Freudian background, pretty strong Carl Rogers background, and a lot of other kinds of influences. Even at this point in time, as I start another conversation this afternoon, I am a different person than I was this morning. I am sure that my Adlerian frame of reference has been Satirized considerably in the morning session.

I would like to identify myself as a "Christensenian." What it really amounts to is that I am really presenting how I interpret all that has filtered through me, a point of view. In order to put this in some kind of perspective, I think I would like to begin by taking a somewhat broader look at the world that we're currently facing and, in effect, take a look at why we are even feeling the kinds of needs for mass parent counseling, mass parent education that we are currently experiencing.

I think it would be safe to say that we are probably the worst generation of parents that the world has ever had. By worst, I mean the most confused. We have more people who are having difficulty coping with their offspring than in any other time of history. I think there are some obvious reasons for this and some subtle reasons for this.

I think the kinds of obvious reasons may well be attributable to the fact that this is probably the best educated generation of parents that we have ever had. We have had access to multiple points of view. Multiple pieces of advice have been given to parents from all the various media–popular press and so on. In fact, it is impossible to pick up a woman's magazine without finding a column on how to rear your young. And the interesting thing about the 'Sunday-supplement-psychologist' who writes for these kinds of periodicals is that they are very effective at stealing bits and pieces from various points of view without really realizing or, at least without conveying that their points of view may not be compatible. If you take 12 issues of any given magazine and look at the item analysis of the kinds of advice that is given, you will find almost contradictory advice given from one month to the next by the same author. For example, one month they're talking about the beauties of bottle feeding and the next month they say, "All children ought to be breast fed or else they will grow up to have a perpetual pucker." In one issue they are talking about the need to toilet train children by the time they are nine months old. And in the next issue, "Don't worry about it, they'll stop when they start college."

Now it is no wonder that with this kind of information being presented, parents find the best use they can make of a child psychology book is to hit the kid with it. And, unfortunately or fortunately, this also does not work. The fact that striking children and using the traditional kinds of techniques for child rearing no longer work is perhaps the more telling concern of this generation. The traditional techniques for child rearing, the ones by which most of us were reared, are no longer effective. They no longer work, and this creates further confusion in the mind of the parent. The fact that the way that was good enough for me is not somehow being effective with our offsprings raises tremendous concern.

To understand our traditions and why they are no longer effective, one only has to look at the whole concept of traditional childrearing. Every culture in the world has traditions for childrearing. These traditions are as varied as the cultures that produced them, but the one thing that we have in common is that they tend to produce the kind of adult that was thought to be necessary for survival in a particular culture. Now the difficulty with child-rearing traditions is that by the time a practice is elevated to the position of a tradition, it is probably some 200-300 years out of date. I can cite multiple examples, and I am sure you can, too. I recall an Indian tribe in the Northwest that trained their babies never to cry. Their babies were taught not to cry within the first three or four days after birth. The very simple procedure for teaching this was that once the child gained its life's breath, any crying that it tried the mother would simply close off its nose and mouth until it passed out. It did not take the youngster very long to figure out that there was something wrong with crying, so they quit.

Now actually this just resulted in a shift of symptomatology, because the same youngsters, even as adults, when confronted with a situation that normally would call for tears, would go through all the manifestations of strangulation. But the practice had value in their culture at some point in time, either as a way of not disclosing the hiding place to the enemy or scaring away the game or whatever it might have been. But it was not outlawed by the tribal councils until some time in the mid-thirties, and it was still known to be practiced by members of the tribe in the mid-forties–some 100 to 200 years after it had any possible relevance to survival. I contend that many of our traditions have the same lack of relevance and, in order to visualize this, I think one has to speculate about our traditional child-rearing practices, their origins, and so on.

It is safe to say that the bulk of our child-rearing practices can be traced to middle Europe and the Middle Ages. Those two factors seen in the perspective of medieval Europe would probably account for much of what we are doing to kids today. The society that spawned the traditions was one based on superior-inferior relationships

between people. An autocratic society requires this kind of inter-relationship; therefore the child-rearing practices were those which would match or feed into this kind of a social scene. It was extremely effective because the children typically did come out well equipped to survive in that society. It was appropriate that children be trained in an autocratic fashion because a child had to learn how to cope with the superior-inferior relationship since as an adult he would have to continue to bow and scrape. The whole social order, then, was one in which the king was better than anyone else with the exception of God. And there were a couple of kings who challenged that relationship, as you recall. These relationships generalized to where the parents were superior to the children and the husband was superior to the wife. This superior-inferior relationship spawned the child-rearing practices. They were extremely effective in producing people who could survive in that particular society. The difficulty is that in a period of some 300 to 400 years we have had a series of democratic revolutions. We have moved from an autocratic conceptualization of society to a democratic conceptualization of society, but our child-rearing practices have stayed pretty much in the autocratic modality.

This brings us to the here-and-now. In the last 300 years we have gained social equality, political equality, equality between the races (almost), equality between the sexes (even though we do not know what to do with it), and the last of the minority groups in the here-and-now has been children. The children have won their equal status. Children today see themselves as being of equal value with adults–the concept of social equality. And within this concept of social equality we find the basis for much of the conflict that we are experiencing within families.

I guess the logical next step would be to take a look at the typical (and please, I realize I am overgeneralizing, but I think I have to for the moment) set of parents, as we saw this morning, the only training that either of them has ever had to become a parent was having been a child. Therefore the modeling that they did was their parents and their interpretation of their parents. The typical parent in the here-and-now today tends to be a relatively autocratic parent who is attempting to use the techniques for child control that were effective when they were children. As their children view themselves as equals, we begin to find a series of miscommunications between the adults and the children. Adults are talking to children from a position of superiority and children are listening from a position of equality. Somehow the communication misses.

The two best examples of techniques appropriate to an autocratic society are those of reward and punishment. Reward and punishment are extremely effective in an autocratic society and can really only be practiced effectively in an autocratic society. When I use the term reward and punishment, I am speaking of the traditional definitions. Only in a society where someone is better than someone else can a punishment be meted out. Someone has to be better than someone else in order to bestow the reward, and for this reason these two techniques tend to be misinterpreted by today's youth. For example, in a society of equals, reward becomes the child's right. Reward becomes a right. This is perhaps best explained by an example. If I were to walk into my 12-year-old son's bedroom and for some unknown reason his bed is made and in a feeling of benevolence, I say, "Son, you've done a marvelous job of making your bed. Here is a dime reward for making your bed," he'll accept the dime. But the next day, he will say, "Hey, benevolent old father, where is my dime?" I will ask, "Did you lose it?" He will say, "No, I mean the one for today." I will respond, "What do you mean 'the one for today?'" His response is "Yesterday I made my bed and you paid me a dime, so where is my dime for today?" Or, to put it in the framework of a schoolroom, it is Friday afternoon and the barometric pressure is either up, down, or sideways–whatever it is that creates completely wormy kids–and in desperation the teacher says, "All right if you'll just be quiet the next ten minutes we'll go out to recess three minutes early." It works like a charm. The teacher survives the day, probably to go home and drink. (By the way, the traditional alcoholic came from the painter and plasterer group. Remember? I think that unless we do something about resolving interpersonal relationships between teachers and children, the next group will be teachers.) But anyway she survives Monday, hum-drum day, except that exactly at 13 before recess a deathly hush falls over the students and at three minutes before they say, "Okay, let's go." Teacher: "Go where?" Students: "To recess." Teacher: "It's not time." Students: "Yes it is; Friday you said that if we were quiet 10 minutes we could go out 3 minutes early. How come not today? That's not fair." All this grows out of that conceptualization by students of themselves as being equal.

Punishment is even easier to see. In a society of equals, if you have a right to punish me, I have the right to punish you. And you do not have to look beyond your neighbor's house or neighbor's classroom to see kids doing a pretty adequate job of punishing adults–getting even with adults for all those real or imagined wrongs that adults have perpetrated against them. It is in the area of the real and imagined wrongs that most of us are in some kind of difficulty. Since we are communicating from a position of superiority and the kids are listening from a position of equality, they tend to interpret our best efforts as punishment. For example, it has been a long time since I have heard a child tell his father after a spanking: "Gee Dad, thanks a lot–I needed that." What I hear them saying now is "Okay, big daddy, just wait, I'll fix you." And they are very capable. They are very good at it.

If you put these kinds of information together you begin to see that what may well be needed is a massive reorganization or re-education of adults–both in parent and teacher roles–to develop new kinds of relationships with youngsters based on something in the direction of an equalitarian role for each. I believe that this is where we also begin to get into some difficulty, i.e., as we try to define the concept of equality and what constitutes an equalitarian relationship. If I were to give an exam in class

and asked the students to define equality, invariably the answers come out something in the direction of sameness. To be equal means to be the same. I find this particularly true of students in the United States. I do not find this in foreign students. They seem to have a better textbook definition of social equality even though they may never have experienced it. What equality, defined as sameness, tends to do is to create all kinds of antagonisms on the part of adults. Even though they say children are of equal value, they also say, "Don't stand there and tell me any kid is going to tell me what to do." Well, he is, but the adult does not believe it.

I think we have to look at equality as meaning *of equal value* or *of equal worth* with whatever differences that exist. There are relatively few children who are as large as we are. There are relatively few children who are as well educated as we are. One safe one is that there are no children who are as old as we are. There are differences. And the role for differences, I think, can be pretty well defined, i.e., that the adult role may well be a leadership role, but not the traditional boss role if one is trying to move away from our traditional autocratic techniques.

I would like to be funded to the extent that I could have a colloquium of this size over a six-month period of time representing perhaps all the different and biased points of view around the country (across racial lines and across geographical lines) for the purpose of defining an adult. What is it we are trying to produce when we start this whole process of child training and childhood education and then ultimately education? It would be interesting if, within the first three or four weeks, we could come to a consensus as to what an adult ought to be like. We would probably agree on a series of objectives that might well be cross-cultural, and cross-geographically acceptable.

The second phase in my plan would be to evaluate our current traditions and practices to observe how many, if any, achieve appropriate objectives. My guess is that relatively few do. For example, how do we currently train people to become responsible? The traditional method is to tell them what they ought to be and then punish them when they are not. The traditional method of training a child not to burn himself on a stove, I think, is pretty typical. It goes something like this: if a youngster is 14 or 15 months old and if he goes near the hot stove mother hits him with a rolled-up newspaper. (No, that's the dog!) I remember reading in a dog training book that you should never strike a dog with your bare hand because it tends to make the dog fearful of your hand. You should hit him with a newspaper so he won't associate it with your hand. (Kids you can hit but not dogs.)

There is another indication of the effectiveness of education here, too. If a person has a grade school education (using the traditional method of teaching a child not to burn himself on the stove) he will simply hit the child when the child gets near the stove. But if a person has been through a high school home economics child development class, he will hit the child and say, "No." See the improvement education brings! But if a person has been through a college human development course or educational psychology course, then the parent will hit the child, say "No," and "Hot," bringing three factors to bear on the situation rather than just one. It amazes me how much education contributes to parents! Actually what this tends to do when we strike children for getting near the hot stove is to teach children never to touch the hot stove, while mother is in the kitchen. Or better yet, don't go near mother; she's dangerous. I think any of you could invent or devise five or six off-the-top-of-your-head ways of teaching children about hot stoves which would make much more sense educationally than our traditional methods.

The third phase of my plan would be to begin to design techniques (child-rearing techniques that could be applied cross-culturally and that we could agree upon) that might achieve some of the goals that we set for ourselves. If I were to tackle the concept of responsibility, I may want to begin a developmental program as early as 15 months or wait maybe as long as 2 years, in which I give children options to make choices, to live with choices, and to be accountable for their choices. This is not robbing parents of any of their responsibility, because it really is your responsibility to make some determinations about children. I don't think I would give a two-year-old the choice of playing or not playing with my shotgun. To do so would be an irresponsible choice on my part, but I might be brave enough to give youngsters the possibility of choosing their breakfast cereals in the morning. My approach would be to allow the children to choose between 'crispy critters' or Cheerios. The traditional mother would have given the youngster oatmeal as the first choice because she knows what is best. After two bites of the oatmeal, the youngster utters the second word he ever learned. (The second word is again cross-cultural. We find this in Irish-American families as well as Mexican-American families. It is 'yuk'!) Then mother begins the reward-punishment cycle which always begins with, "Now sweetie-pie, sugar plum, this is yummy stuff; eat it up. It is 'cool gruel' the whole routine. "Eat this and you can have toast with honey on it"; "Eat this and I'll give you a dime"; "Eat this or I'll hit you!" And then the ultimate humiliation: "All right, bad child, you can't have your oatmeal. Down from the table."

The permissive mother, on the other extreme, is one who gives the child two bites of cereal, two bites of oatmeal, two bites of egg, two bites of potato, etc. At 11:30 she gets discouraged and sends him from the table, and then wonders why he won't eat lunch! These are the people, by the way, who keep pediatricians in business. The mother that we are trying to develop is the mother who says, "You decide whether it will be 'crispy critters' or Cheerios." But once the milk is poured on, the decision is irreversible. You can't re-crisp a soggy critter. This is breakfast and this really is as close to reality as I want a two-year-old to have to be confronted. If he has any intelligence at all you know what is going to happen. And you who have waited more than 22 seconds to consume a bowl of prepared cereal, realize that within that length of time it assumes a taste and texture far worse than oatmeal

ever was. And if this youngster is bright, he will say, "Yuk," at which point mother gives him his second choice of the morning: "You decide either finish your breakfast or excuse yourself." And, at this point, the youngster gets down.

Now you realize what is going to happen. The oatmeal non-eater and the crispy critter non-eater are both going to be back at 10 o'clock, pretty miserable to live with, whining, hungry and all the rest. The oatmeal non-eater is in a position to say, "Okay, you dumb old mother, I'm hungry and it is your fault; you sent me from the table." Now there is just enough truth to that statement that mother typically gives in. She gives him 40 graham crackers and sends him out to play. The mother that we are trying to train would be one who, when the child said, "I'm hungry," would say, "I'll bet you are. It is probably because you did not finish your breakfast this morning. Maybe tomorrow you will. Now run along and play and I'll see you at lunch." Both children learn from this experience because I doubt that there is a non-learning child. The oatmeal non-eater learned a lesson which is likely to be repeated time and again. He learned, "I can do anything I want to do so long as I can demonstrate that it is somebody else's fault."

This is where I think many of our young people are today–very taken with the possibility that unless someone had told them not to do something they have the right to do it. But this leaves me somewhat cold. For example, in one recent situation that I am aware of, 5 or 6 adolescent boys had driven 20 or 30 thousand dollars worth of gravel loading equipment off a 300-foot cliff just to watch it drop to the bottom. In the pre-trial investigation one of the youngsters when asked, "Why did you do it?" simply said, "No one told us we shouldn't." Now I contend that if his mother had said, "Son don't ever drive a gravel truck off the edge of the quarry," that kid would have backed it in!

What you hear me suggesting, then, is that there may be some possibilities for working with youngsters within the framework of "democracy" and within the concept of equalitarian relationships which are neither permissive nor autocratic. I think, however, that we need to take a look at those two dichotomous kinds of mentalities in order to see the picture more clearly.

There is a large segment of our population who, for lack of information, in my opinion, purports that the way we achieve stability is to return to normalcy. I would like to point out that Agnew did not invent the word "normalcy." It is a coined word as you probably have discovered, but it was coined by Warren G. Harding in his try for political office. This may be some indication of where Agnew's thinking lies but, at any rate, he was not the first to make this kind of a suggestion of a movement backward, a movement to the 'good old days'. The first indication that I can recall was about 1952 when a New York jurist became concerned about the rise in juvenile delinquency in that city. He surveyed the world population centers and discovered that Rome had the least rise in delinquency. He then made a scientific inquiry, a three-day trip to Rome, to explore the reasons for this. Then he returned and wrote an article for one of the better scientific journals, of the *Readers Digest* variety under the title "Put the Pants Back on Father." This is a workable solution, but it would mean so much to so many other people that I don't think its going to happen. The one group that probably will stall that movement is women.

In order for men to become a woman's boss in the traditional sense, women must give up everything they have gained, i.e., the right to vote, the right to hold political office, Virginia Slims, and the gains of the last 30 to 40 years. I don't see this happening.

The other extreme, which I think is being touted most loudly by what I'll choose to call the hippie movement–the do-your-own-thing movement–is in trouble too. And, by the way, they were not the first to talk about anarchy. I think the earliest, in recent times, was perhaps at the point in time when the Columbia Teachers College professors decided that no one else was capable of reading John Dewey. Therefore they wrote books about what John Dewey thought or what they thought John Dewey thought. Interpretation of John Dewey's democracy from this group seemed to be that all one had to do to be democratic was to stop being autocratic. This typically does not lead to democracy but rather to a *laizze faire*, anarchist kind of permissiveness which, I think, has had its toll in our country. We are now faced with a situation where we have two major spokesmen: (1) anarchy, which is *freedom without order*, and (2) autocracy, which is *order without freedom*. There is no strong spokesman for democracy, which I interpret to mean *freedom with order*.

The point of view, therefore, that I am describing as a methodology for raising children is a relatively orderly point of view in which freedom is viewed as a developmental ability, that children learn from experience, and it begins the minute they are able to accept responsibility for their own behavior, which I have already indicated may be as young as two and earlier. But there is a pretty strong accountability aspect to the child-rearing process. And the children can be educated, can be taught, can be given experiences which permit them to become capable of making the choices that we currently are asking children to make. I think the youngster who has had the 'crispy critters' experience and enlarged upon that as well as developed mentally and sequentially over a period of time is much more able at 11 or 12 years of age to make the kinds of choices that we are asking him to make in the real world, e.g., whether or not to smoke pot, whether or not to get pregnant, whether or not to run away from home, etc. The youngster who is given and told and ordered and coerced is in no position to make honest decisions. The youngster who has been given unlimited freedom is also in no position to make choices, because he doesn't realize the consequences of the choice. Of these three points of view I will be talking from what I consider to be a democratic concept of order and freedom in a just proportion.

The next logical thing to talk about, then, is why we even bother with the whole notion of child psychology, the

notion of attempting or pretending to understand children. I think that at this point in time we aren't all that capable of understanding children, but we feel we must at least pretend that we are. And I think this too grows out of a democratic concept, because only in a democracy do we have to understand the motivations of people, the motivations of children. In an autocratic society, I do not have to know why you do what you do. I simply order you and force you and coerce you. But if we are moving toward some kind of intrinsic society, one which people do things because it is appropriate to do them, not because someone is going to enforce the rule, then I think we have to become more concerned with how to motivate–how to provide children opportunities to control their own behavior. The example that I used in Tucson, which will make absolutely no sense here, is that I have quizzed PTA groups over the last three or four years as to their reason for stopping at the corner of Speedway and Alvernon, an intersection where 38,000 cars pass each day at 40 mph. I ask these people why they stop at that corner when the light is red? It is interesting to note the alarmingly high percentage of people that indicate: "Because if I don't a policeman might arrest me." I think the reason that I stop there when the light is red is to save my poor neck, because I know there is another guy coming at 40-60 mph who is going in a crossing direction. I'd like to think that we can educate a generation of people to move more in the direction which I have chosen.

We have used one of our most primitive techniques of pretending that we understand people by labeling them. I think this is where we have been for a large number of years and now I think that there is a reaction against it. At the less educated level we use words like lazy, cute, sensitive, smart alec, shy. Teachers' college graduates use words like short attention span, emotionally immature, and as they go through advanced work they learn words like schizophrenic or pre-schizophrenic or suspected minimal brain damage. This only indicates a more sophisticated way of *pretending* that we know what we are talking about. The points of view that I think are coming to the fore are those which are becoming more concerned with the dynamics, the dynamics of behavior, the dynamics of interaction, the purposes of behavior. I think we are seeing a growth and will continue to see a growth in this direction.

As I indicated earlier, I am presenting from an Adlerian point of view and one of the first things I'd like to do is to explain Adler. I think its an interesting kind of historical note that Adler is only now being discovered. He has been around for a long time, in fact, most of us were brilliantly misinformed about Adler by introductory psychology texts which typically did not present a full picture. But Adler was a contemporary of Freud; the two were peers. Adler was never a student of Freud, contrary to popular opinion. That one became successful in his lifetime and one did not, I think, is worthy of note. Frankly, Freud was extremely fortunate in being at the right place at the right time with the right kind of ideas.

Freud operated from the Newtonian physics model, made an attempt to relate the cause-and-effect thinking to behavior and, for this reason I think, was acceptable in scientific circles. He was acceptable in the lay world, by the lay public for a much less sophisticated reason, and this was simply that his fatalistic kind of determinism gave people an excuse, a cop-out for their Victorian ethics. This was a very convenient kind of license at that point.

Adler, on the other hand, was extremely inappropriate. Adler operated basically from a philosophical stance, and who the hell needed another German philosopher in 1912? We had just come through the golden age of philosophy in Germany. Adler also had a couple of notions about the nature of man which, I think, were unacceptable. One was that man is basically responsible for his own behavior. This smacked terribly of free-will and no one wanted to cope with that at that particular point in time. I think Adler's concepts have some freshness and some relevance for today if only because of their social imbeddedness, because of the concept of man in the social setting.

Adler would view behavior as movement, communication, movement toward others, and the desire to belong–the desire to be part of. Now, for a very brief moment, let me run a couple of psychological notions past you in order for me to get back to something more direct. The child's efforts by trial and error may not always be acceptable, and through his efforts the child may get a distorted picture of himself and of others–a perceptual field approach. To understand the child we must attempt to see the child through the logic of that child's approach to life. As a child interprets his experiences with his inner and outer environment, he draws conclusions about effective approaches towards social living and from which he develops a biased perception about himself. These develop into general attitudes about himself and about others and become a characteristic life style or self-concept. We Adlerians believe that these can be mistaken and that the point of our intervention is an effort to assist the child or to assist the client to gain a more effective insight into himself and his mistaken goals.

Now the other contribution that I think I need to explain is that Adler's point of view was teleological, that is, future-oriented, purposive, goal-directed. All of these concepts were original with Adler and were, I think, quite misinterpreted in his own lifetime. What Adler was suggesting is that man behaves in the here-and-now in terms of a future fictional goal as opposed to the causalistic notion of things that have happened to him in the past. The most simple explanation but one which I don't like, yet it is the best one I have, is that I have been to Las Vegas three or four times and everytime that I go I lose money in the slot machines. I ought to learn that really I am not going to make anything on the stupid things, but next time I go I'll put the money in, on the anticipation that I'm going to win. I am more motivated by the anticipation or expectation than I am from past experiences.

The concern, then, is that man is a social being and for that reason the first and primary social contract is

within the family. Thus we focus very heavily on the family. We are concerned in this regard that we begin to understand the child as representative of the social setting of his family which, itself, helps the child to interpret the world that he is in. Every child born into the family is born into a different family. As we watched the people come onto the stage this morning and assume different roles in those families, one could conceptualize in terms of the original family—in this instance consisting of father and mother and the grandparents. To illustrate my point, I want you to think of Christmas last year, if it is appropriate. Our little 'first one' is doing his little dance in the middle of the floor after Christmas dinner. Two sets of grandparents, a couple of aunts and uncles are sitting around the circle watching him. What kind of interpretation of life might he make from this position? I would suggest something to the effect that "I must be the center of the universe." The confirmation that he is getting from the adults would tend to support this notion; therefore he is pretty secure. His fictional final goal that he is building at this time might well be "I will be secure so long as I'm the middle of the universe." But what happens when mother suddenly comes home from the hospital with the 'thing' and she walks past Junior standing in the front room and goes to the back bedroom with the 'thing' in her arms and spends time with it. Grandmother comes by and pats Junior on the head, walks past, etc. We find that at this point the typical first child experiences a trauma, if you will, or experiences something for which, by the way, there is an expression in almost every language in the world. And there is a colloquialism for this for almost every region of the country. What happens to the first child when the second child arrives? "Nose is out of joint," is the colloquialism from the Northwest. Jealousy or similar kinds of words are atributed to the eldest child. And we also tend to see in the first child at this point some "regressive" behavior. He has been toilet trained for two years and now he is once again wetting his pants. We thought we were past that. He is also sucking his thumb. Our interpretation, or my interpretation of this might well be that his fictional goal has been disrupted, that the completeness within his universe has been destroyed. His hypothesis about life is no longer functional for him: "How can I be the center of the universe when everybody spends all of their time with the 'thing'"?

And we see again the disruption until maybe three or four weeks after the new child has been on the scene. We see a settling down of the oldest and I think something is going on at this point where he is making a reevaluation of his hypothesis and of his fictional goals. He suddenly discovers he doesn't have to be quite that concerned because all the 'thing' does is just lie there. Why am I so shook up? I can walk and talk, he decides. So we have a leveling off, except that about a year later the 'thing' is also walking and talking and we see another period of time during which the oldest child may show some maladaptive behaviors.

If you envision Christmas a year later and the same family scene, with everybody sitting around watching, now the "new" 12- or 13-month-old is doing a little dance in the middle of the floor. Our three-year-old lumbers out and the comparison is so gross that you tell him, "Honey, you're not cute; you go away and let Bedelia do her thing." At this point another disruption occurs until he comes up with what I think is his third and probably lasting hypothesis: Yeah, why am I shook up because the kid can walk and talk? I can walk and talk better. And so typically oldest children tend to formulate a life style something in the direction of: I am secure so long as I am moving in the direction of being first or best or outstanding or something similar.

Life styles for elder children are verbalized in as many different ways as there are oldest children, but those of you who are oldest children, which ought to be between 60 and 70 per cent in an audience of this nature, should be or probably are eldest children by my definition. My position tends to bear out the notion of elder children being more successful and having more need for success. If we begin to view families, then, in terms of strictly ordinal position and we do assume that each child is born into a different family, I would make the following predictions about the children in the family interviewed by Virginia Satir this morning. (See Satir's presentation for details of this family.) I think the birth order was a girl, girl, boy, and girl. We would have here a perfectionistic eldest-type daughter who would be somewhat uncooperative in this setting because she doesn't know the rules. She doesn't know how she can be practically perfect in order to please the situation—be right in terms of mother and daddy's demands. She probably was the best behaved from mother and father's point of view, but think of all the pressure that was heaped on this oldest daughter as well as all the rest of oldest daughters to be Mary Poppins. We have an insistence that they be perfect. And if we don't insist actively, at least the child is interpreting our behavior as if this were true, so whatever expectation you really have for your oldest child, multiply it by one hundred as it filters through her interpretation of your apparent expections. We are typically telling the oldest child in a dozen different ways each day how perfect he ought to be: "You shouldn't fight with your little brothers. You should be the example," etc.

The second youngster in this particular family appeared to be the 'squeeze' child, the one who has the most pressure on her—a strong Avis complex, if you will. She has to try harder to find her place.

Child number three was probably the best adjusted, easiest going, happy-go-lucky. There was no pressure on him.

Then we had princess (child number four), the real boss of the family, who was busily keeping everybody engrossed with her to the detriment of herself. Mother and father were manipulated beautifully by these four children.

My explanation of why each of these four children are selecting a different modality is that there is fantastic

competition among the children in a given family. The social competition is perhaps one of our most characteristic family traits. It comes primarily from the relationship between husbands and wives in our culture in which men are still trying to prove the myth that they are somehow better than women and women are still attempting to demonstrate that they are at least as good as if not better than men. Competitio , as opposed to rivalry, can be a very subtle kind of involvement. It does not mean that husbands and wives are fighting, although I think its a prelude to fighting, it simply is whatever technique they have for demonstrating to the other person that somehow I'm just a little bit better than you. It is subtle. It can be very open if you think about it, but it may be something as subtle as a wife who feels she has the right to cook eggplant in spite of the fact that everyone knows its not good for human consumption. This is competition. And it may extend to more open kinds of things.

I remember one family with whom I was counseling in which the husband was the only son of a German immigrant couple. The family pattern was that father was served coffee in bed before he got up. Mother also laid out his clothes. After father was up and dressed, he would announce what he wanted for breakfast, at which time the mother or son would get on the bicycle to go to the store to get if they didn't have it. When the father came home at night, the paper was untouched and a glass of wine or a jug of beer awaited him. His slippers were also there and the bath was drawn. After dinner, on a good day, he might speak to the other two members of the family.

Now the son in this family wasn't stupid. He saw this as a pretty good way to live. The problem for him was that he was a lousy selector of mates. He picked for a wife a woman who had been the eldest daughter of a family in which the husband had run off, leaving mother and eldest daughter to raise the rest. She wasn't 'too hot' about men in the first place, plus the fact that she had a Masters degree in meteorology which is a fairly precise kind of science. She also had been a Lt. Commander in the WAVES. Now if you see *this* woman bringing *this* guy coffee in bed, 'I'll throw in with you'. The interesting part about the difference between the intellectual and the affective is that at the intellectual level this man could agree that really he did not expect preferential treatment by his wife. He was a college-educated person. He knew that democracy had prevailed, but dammit, he wanted his coffee in bed! And his way of showing his feelings was to do simple little things like walking across the living room dropping a coat here, a shirt there, the trousers next, socks and shoes, etc. Her way of coping with that behavior was never to pick them up. He grew a beard when beards were really taboo. (I suppose he's clean-shaven now!) This was done to show his hostility, but her way of coping with him was never to wash the dishes.

If you can imagine this perfectionistic eldest daughter, meterologist, scientific, very precise woman not washing dishes, you can imagine what a psychic strain that was. Yet she never washed the dishes, and I didn't realize the purpose of this until I happened to be there one day. (We happened to be there socially.) She would reach into this pile of greasy dishes in the sink, pull out a coffee cup, rinse it off in cold water, and serve the coffee. Now I grew up working in the migrant stream in Oregon, working in the hops, etc., and I always knew how to drink from the side with the handle so it didn't bother me. (By the way, that is the best place to get trench mouth—by the handle—because that is where everybody else drinks!) As she was handing me the doffee in this half-clean cup, I looked past her and saw him. He shrunk visibly when she was in the process of thus humiliating him in front of his friends. From all other appearances, however, this couple appeared to their neighbors to be a happy, normal couple. However, the oldest daughter at age 6 had a duodenal ulcer. The middle child was so 'blah' that I cannot honestly remember her, and I have a good memory for people. But this was 'no people'. She was something subhuman, that just sort of existed. The baby, the boy that was the third child, I think was born with a stutter, cried with a stutter, and by the time he was two- or three-years-old , was already a pronounced stutterer. The competition between the husband and wife, which was non-verbalized, created the competition between the children for a position or place in the family.

At the same time that the children are attempting to find their position in the family, we as a culture are making it much more difficult for children to demonstrate value. In the agrarian culture, 50 years ago, a child had economic value: the two-year-old picked up the eggs, the four-year-old chopped the wood, and everybody did something to make a contribution. In our particular culture we make it almost impossible for a child to make any kind of a contribution to, for, and within a family. This situation has another side issue growing out of the shift from a rural economy. It is the general depreciation of women. We have successfully placed women in a less-valued position. This is contrary to what we think we are doing, but as we moved from the farm to the city (Remember the farm, anything within 100 yards of the house was woman's work, pigs to slop and so on.) women assumed a less-valued role. By the way, we still tend to think of jobs in a rural kind of mentality. It is an interesting phenomenon in itself. But, at any rate, women had value in an agrarian society. There was not the feeling of uselessness that we see so predominant in our mothers. This permeates our entire society. As a result we have mothers who are robbing children of opportunities to be useful. And children, in their attempts to find some position within the family, are forced to turn to some kind of maladaptive behavior in order to find where they belong.

There are a couple of things that we could do that might be of interest and also be kind of fun. If I could get a microphone to someone in the audience who comes from a family in which he grew up with brothers and sisters, I'd like to take a minute to demonstrate some of the guesses that one can make based strictly on a child's ordinal position. All right, does anybody have a family larger than 3? Does anybody beat 5? Six? Do I hear 7? Ten? Does anybody in the next row beat 10? All right, let's take 10.

This gentleman in the front row wins.

The way I would like to do this is to diagram the family just for constellation purposes and make some guesses about them. So as I'm guessing, please don't give me any visual clues as to my accuracy. I'd like to make guesses and then have this gentleman tell me what the truth is at which time I'll tell you why I was wrong. Okay?

Christensen: I need to know if the oldest was a boy or a girl?
Man: Girl.
Man: Let me call the names. Would that be better? May, Sara, Jim, June, Dean, Alice, Albert, Dave, and then there was Earl who only lived a couple of weeks, Richard, and Robena.
Christensen: What else did your parents do?
Man: If you would give me the opportunity, I could fascinate this whole audience with the story of my mother and father!
Christensen: I'm sure your mother found your father fascinating.
Man: My father had the good sense to stay married to my mother.
Christensen: That helps! Age difference is the next piece of information. How much of a span was there between each of the children?
Man: It was about every two years all the way down to W.W. I.
Christensen: Two years all the way down to Albert.
Man: Dave was born in 1914. Then Earl wasn't born for five years. And then Richard was born within 2 years and Robena within 3 years.
Christensen: This rounds it out. Now the purpose in getting age differences and the reason I can be relatively rough about it is that the most significant ones are those over 5 years, between Dave and Earl (the brother that died) correct?
Man: Right.
Christensen: We would consider that a separate family because Dave was the baby long enough, the first five or six years, to assume most of the characteristics of the youngest child of this older group. If Earl had lived, we would have called him the oldest of the second family, and he would have had some of the characteristics of the eldest child. The fact that Earl died gives us more information about Richard. Chances are that his mother reinvested most of her sympathies and guilt feelings she might have had about losing Earl on Richard. My guess would be that Richard replaced Robena as the baby of the family. And, therefore, Robena would not be the characteristic 'baby of the family', but much more like an eldest daughter or an 'only' child. It is rare that the mother would reinvest in Dave although its a possibility. Richard probably was the one that had the most of the pity or empathy or sympathy heaped on. Now I need to know which one you are. That's my only other cue.
Man: Richard, the one that had all the sympathy heaped on.
Christensen: You're this guy, all right. This is a comfortable position to be in. Don't worry about it. Let us now start with May. My guess from the traditional family would be that the eldest daughter would be the one who would be the most perfectionistic. I am only guessing in this direction. I can't tell you how perfectionistic, or how she demonstrated it, but in a typical rural situation . . .
Man: No sir, all but one were born in Scotland.
Christensen: Urban or rural?
Man: It was a mining and industrial town.
Christensen: Industrial town? Chances are the eldest daughter, then, was mother's first helper. The perfectionism that you would expect would be in terms of the housekeeping–keeping order in the house, keeping order in the family, the 'second mother', in a sense, to many of the other children.

The typical second daughter (Sara) might be the one who would be the more personable of the two, the more socially oriented, inasmuch as she's less able to compete with the perfectionist oldest daughter.

Jim, being the eldest son, I would have to predict showed perfectionistic tendencies in masculine, productive kinds of ways. Chances are he is the one who went to work early, was probably a good student, but whatever the value system of that particular culture, he would be the best male image for that system. I'd have to translate that roughly into an industrial Scotish community. I'm guessing, therefore, that Jim was one who started carrying a lunch bucket early and produced good things.

The rose between the thorns might well have been June. She was perhaps the prettiest of the family, the most vivacious, or whatever. She was in an excellent position to have married (perhaps young) but the belle-of-the-ball kind of a girl. The separation of these two boys (Jim and Dean) by June gives Dean a relatively good chance at being able to ally with rather than to compete with Jim. Although competition does jump across a couple of children, you still expect alliances more than competition across those lines.

If I were to place this family in a typical American community at this point in time, Dean is the guy that has a pretty chance of being the better athlete. Dean would be a little freer to have been more athletic.

Alice is in perhaps somewhat of a less favorable position for the reason that she could have been pressed by a pretty 'easy going' 'happy-go-lucky' boy (Dean)–just could care less. She would have a good personality, be 'well met', but just not as ambitious in the critical sense than May might have been. Let's say Alice is one who may have escaped, may have used education as a route, may have become the school teacher, the nurse, something in that direction. Now the youngest male in the first family (Dave) is perhaps most easily described as the best con-artist in the family. He is very good at placing other people in his service in a delightful kind of way. He is our baby of this morning's demonstration that was very good at wrapping other people around her little finger. The best prediction for Dave would be a used car salesman. He'd be excellent in that direction,

and I extend that to being a college professor and several other things where you are trying to sell or teach. The reason they make good salesmen is because whenever they come up to the door to make a sale, they have the expectation: "How can you turn me down?" And they tend to be extremely self-assured. I indicated that the mother probably would put most (much) of her concern on this son (Richard) which could have any number of different kinds of influences. The fact that you are here, Richard, tells me that you survived school, which is one mark of self-movement. I would have to guess that you survived your mother's influence in the direction of being relatively successful. My guess, however, would be that you are really good at getting your wife to do your typing, all right? Because of tendencies in that direction you are capable of making a good counselor since other people are willing to do things growing out of your concern for them. Typically the youngest daughter is a relatively successful wife because she'd be the type who when the kids came in in the morning and said, "Mother will you please get up and make us some breakfast," she'd say, "No, make your own and while you're at it, make me some." Okay?

If it weren't for the Scotland thing, I think I'd be a little more comfortable. But, recapitulating, my guess would be that for May she may well have gone into bookkeeping or the more precision kinds of concerns. As a housewife, she would be a perfectionist. Sara would be less perfectionistic and more social. If she went into the professions she would be the kind who went into nursing or social work because she liked people—a more people-oriented person. Jim would be an industrial technician, that is, if I assume a social setting which allows for this. I should define him more clearly as a very skilled technician, who would find a highly technical field in which he could become skilled. I've forgotten what I said about June except the possibility of her being a beauty queen, 'good girl' kind of girl. She would marry young and become a pretty stable kind of housewife. Dean would be successful in a less technical kind of occupation than Jim. Dean would be a good candidate to become an English teacher, but because he likes the literature, not the grammar. And what did I say about Alice? She would be a very good candidate as an elementary school teacher, not a high school math teacher, or Latin teacher. And Albert is the used car salesman. I said that Dave is the relatively easy going brother who could be doing a variety of different kinds of things, and I couldn't possibly guess them. And then teacher-orientation for Richard and another bookkeeper for Robena which is an unusual prediction for the youngest. Now would you tell us what they really are like and then I'll tell you why I made all of these mistakes.

Man: The first girl, May, was about as good looking as any woman and she was a perfectionist. For instance, she married a Christian Scientist who is a first reader in the mother church in Boston. She also married a German. So you were right there. She did keep a beautiful home.

The second (Sara) could get fat on a diet of tomatoes. She was easy going like you suggested.

You were very good about my first brother, James, very good indeed. He learned to be a wood carpenter, then came the depression days and he took most any kind of job. He was a perfectionist in that he went to the "Y" and became a real good gymnast. For the last 15 or 20 years he has been a technician working with cork used in floats and making fishing rods.

The next girl, June, you were highly wrong about. She was the best looking, most vivacious in the family, but she never married. She turned down one or two inappropriate proposals for marriage. She lived for many years with my oldest sister and whether that German brother-in-law of mine has a nefarious effect on her I don't know, but to do justice to her she nursed my older sister, May, through 6 or 7 months of terminal cancer that my brother-in-law didn't see fit to do anything but pray over. Then she saw my father through his last 5 or 6 years of life on earth. He passed on at 88, a year ago.

Dean, as you indicated, was technical. He's a printer in Boston, with one of the papers there. He was an easy going man, a very good looking man, better looking than his older brother. He's a great beer drinker, great social man. The best thing he did was marry his wife. She's an RN. He, incidentally, of all of my brothers, is the only one to have a male heir.

Alice is the girl that everybody took advantage of. She delighted in it. My mother once told her that her boyfriend was a pinball set-up artist, and this is exactly what he was. She married him anyway. But he's a fine fellow, in a very nondemanding type role of husband. The two of them are very ugly people and yet their two daughters are extremely good looking Irish colleens. This is a remarkable thing.

Albert is the best looking, the best athlete, best personality, the best singer of them all. He did practically nothing except go from one job to another.

Dave is my favorite in a way because he's a real athlete, 135 or 140 pounds. He could dominate men that were twice his size. He had great natural athletic ability. After WW II he went on to Arizona State, I believe it was, and he went back to Massachusetts to live and that I can't understand at all! He doesn't bother to talk. He just plays golf. He does all his talking in the classroom, I guess.

Christensen: Now the two in what I called the second family probably were relatively close in some ways and relatively competitive.

Man: I think what should be said about my mother, about the boy that died, is that she remembered him.

Christensen: And that says a lot. Now that tells me that we're now talking about a 'squeeze' child, squeezed between the haloed memory of what he might have been, and baby Snookums coming up here so you, Richard, were in an awkward position. That is a lot of competition.

Man: Well I'm very grateful that you're giving me a chance to tell these hundreds of people what a remarkable woman my mother was, and what a wonderful man my father was.

Christensen: One of the most delightful things about your parents was that they had so many youngsters they didn't

have time to ruin any of them.

Man: The last girl is very interesting, too. She has been married more than the rest of us put together. She either loses them through an accident or the divorce route. She has been married about four or five times.

Christensen: Now there are several natural phenomena that I think you can observe in a family of this size. Just thinking now in terms of plain logic, your mother and father were probably much more demanding of these older children in the first family than of these younger children.

Christensen: Directed to the audience: From your own experiences with your own brothers and sisters, how many times did the olders ones say, "Gee, mother, you sure let them get away with . . ." You have to realize that after a span of what represents 15 or more years, the typical mothers and fathers are just too pooped to parent! They've been through it! It is easier *not* to get involved, and I think they really do, in some ways, a much more creditable job with youngsters at the tail end of the family than with these first children.

There are a number of things we could do with this just to take it out of the context of Richard's family but not the least of which is the notion that any youngster in a family is a problem. I'm just going to say arbitrarily we have a problem child here and we're only concerned with this child's problem as a family problem. I can't work with youngsters in isolation, but to see this 'problem' youngster out of context of the rest of the children and the rest of the family is doing both yourself, as an explorer, an injustice, and the family an injustice. Very frequently, and again I'm not talking about Richard's family, this good girl is good at the expense of this bad child. The family that I will work with this afternoon happens to be a family with only two youngsters, so I won't be able to illustrate as much as I have with Richard's family. Perhaps, in retrospect, we can make some interpretations about them.

Robena was a very controlling youngster and, typically, the youngest controls out of a weakness. The inability becomes a power: I can't tie my shoes therefore I can make you do it. Typically, in our kind of counseling, if this 'bad' child were the target child, and as we assisted this child to devise better strategems for being successful, we find this 'good' child becoming worse. The good child becomes worse as the bad child becomes better, and I hope that we can illustrate some of the reasons for that as we go into the family counseling this afternoon. Now I propose at this time that we take our 15 minute break, but be back as quickly as we can and we'll get the family here then.

Interview With A Family

Christensen's Preliminary Remarks

The setting in which I typically work has about a 6 to 8 inch riser so that we just have eye contact but we are not on an elevation looking down. Sitting on this stage above the audience feels a little staged and we are going to be a little uncomfortable. But I have moved just as close to you (audience) as the facilities permit and one of the things I hope to be able to do is to begin to involve you in what we are doing.

The reason that I think this kind of open-centered counseling has merit and, by the way, what happened this morning has merit, rests on an assumption about people which I would like to take a minute to develop. The assumption that I make about people who are having difficulties with children or have concerns about children is a far cry from the old medical therapeutic model. I do not believe that the majority of people who are having difficulties rearing their young are sick. I might go so far as to suggest that they might be ignorant and that the erradication of ignorance is the domain of education. I feel, therefore, very comfortably involved in what we do in an educational setting. In other words, I am going to provide an educational experience for this family in focus which will have application to about 80 per cent of the families here in the audience.

One of the phenomenon that I would suggest you alert yourselves to is that within the first 5 or 6 minutes you will likely rename their children to fit yours. Because of this, and to varying degrees, I can be personally of value to about 80 per cent of the people who are in attendance. Now this does not say that some other kinds of therapies are not necessary, but I am suggesting that this is a modality for the re-education of most of us. I would also make the assumption that any children who have parents have problems, as well as any parents who have children have problems. Therefore we are talking about fairly similar kinds of things.

One other thing that makes permissable an open-centered notion is that we are looking at interaction (interpersonal behavior) not intra-psychic. I am not concerned with what is going on inside mother's head or what is going on inside father's head. We are looking at what is going on between the parents and the children, and this is relatively comfortable.

I do see the parents separately from the children, and one of the reasons for this is simply that in order to get the parents involvement, to get their attention, I find it more comfortable to have the children elsewhere. I also feel that when I see children separately from the parents, I get a more honest picture of the children. This situation is so novel that they (children) do not know how to cope with it specifically, but if the parents are here they will already know how to control them. I would see typical behavior if the kids were present with parents.

These are the Smiths and they are here voluntarily. Typically they would not be seen in front of an audience until they had been in the audience, but obviously you cannot do that in a demonstration. The fact that they had sat in the audience a couple of times would constitute the self-selection factor, i.e., if they couldn't cope with being in front of an audience they would not volunteer themselves. Therefore, for a demonstration we pick people who can tolerate it and then hope for the best.

Parent Interview

Christensen: But anyway, Ben and Betty are with us and just to get off the ground, why don't you tell us the names and ages of your children.

Betty: Don, age 8, third grade; Bill, age 7, in second grade. There is a 14 months difference in their ages.

Christensen: Now, some of the speculation which I would have a trained audience do would be to describe these children to me. The purpose would be to sharpen their perception by making suggestions–not necessarily with the idea of being accurate, but understanding why they are wrong, if they are wrong. One would expect Don to be more perfectionistic of the two, to feel very pushed by Bill. If there are any problems Bill may be the one who is considered to be the bad guy. This would be a guess for a typical two-child, same sex kind of family. Why don't you describe Don to us, Ben.

Ben: Don is more aggressive of the two, is more outgoing, more interested in a variety of things, not just athletics but reading and books as well.

Betty: Don is more competitive, very competitive.

Ben: Yes, Don is more competitive.

Christensen: What does that leave for Bill?

Ben: Bill is more, if I may say so, a mama's boy.

Christensen: Comfortable?

Ben: In a sense, lovable, cute, small for his age, less competitive, but more demanding in many ways.

Christensen: How do you perceive demanding? Can you give an example?

Ben: Demanding in the sense that he demands I think . . . now I haven't thought about this ahead of time.

Christensen: And by the way, we haven't spoken about the children ahead on time. One of the things I'm demonstrating at this point is the collection of data. I think Mrs. Satir did it beautifully this morning, the collection of data on minimal cues. In the traditional medical model we spend 6 or 8 months collecting data about a family in the hopes that they move!

Ben: Bill is more demanding in the sense that I feel he needs more attention, more of a different kind of attention.

Christensen: Would you characterize it as more of a helping attention?

Ben: Yes.

Christensen: All right, now this would fit. There is a good oppositeness of the two children, and typically this is the one constant that you can rely on, that the first two children will be opposite. We create this 'oppositeness' by the kinds of things that we do to indicate to the children that they're being successful or unsuccessful. At this point it would be pretty hard to be the same as Don, if you were Bill. Bill has found some techniques for being Bill which are the things left open to him. Can you imagine being the second son in a family where, if I may hypothesize for a moment, Don is the star of a football team, valedictorian, the most outstanding this and the most outstanding that? About all that is left for Bill would be a Honda and a Marlboro complex to prove that he is a man, or worse, to move as he's moving at this point to some rather helpless kinds of ways of keeping the focus on himself. Now it is constructive, a cooperative method between the two.

Whereas you characterize Don as competitive and Bill as noncompetitive, I would characterize both children as extremely competitive. Bill's method of competition, however, is through helplessness. (I'm overcharacterizing, please), but in general through helplessness, whereas Don's method of competition is in the direction of being relatively 'good at' (achievement), relatively successful 'at'. So we see contrasting modalities for the two youngsters to operate within.

I think the question could well be asked, "What right do we have to interfere?" For those of you who have been trained in traditional counseling programs I am making value judgments. I am projecting Don's current behavior another 20 years and I am projecting Bill's current behavior another 20 years and making some guesses about what might be the more appropriate ways for youngsters to behave. What I am saying now is still at the guessing level or hypothesis level which I will now continue to validate.

One of the ways of getting at interaction in a second-person kind of way, other than observing it as we could this morning, is to have parents describe typical days, typical situations, and one of the things that you'll note I'll be doing during the course of their description is interrupting a 'heck' of a lot (which they learn to tolerate) but at the same time I'll be focusing them on specifics. Mother, would you take us through a typical morning at your house.

Betty: Like the behavior of the two, when they get up, getting ready for school?

Christensen: Who would you guess of the two children, is up first?

Betty: Who?

Christensen: Probably Don.

Betty: No, most mornings it is Bill.

Christensen: Okay.

Betty: But Bill has also been going through a thing of getting up in the middle of the night, which we'll get into later, perhaps. Many times they get up together, but usually Bill is the first one up. Don will usually get his clothes on immediately. He is ready to eat breakfast and he is ready to go to school at the time he is supposed to go.

Christensen: What's old Bill do?

Betty: Bill is fooling around, anything he can think of to get out of getting dressed. It is not that he doesn't like school. He seems to like school at this point, but he'd rather stay home and do things he prefers to do, like draw, or read, if he happens to want to read. But it usually takes a bit of pushing to get him to his clothes–not every morning, though.

Christensen: You mentioned this before. What do you do about the fact that he's dawdling?

Betty: I get very angry first.

Christensen: Tell us how you do that. What is your procedure?

Betty: Well, you know, it's the prodding every five minutes until it gets to be 16 minutes before it is time to go to school.
Christensen: At what point does he move? When does he know you mean it?
Betty: Sometimes at the 15-minute mark and sometimes it is this helpless thing of, "Well you have to help me."
Christensen: And what do you do about it?
Betty: I feel that I shouldn't have to help him, of course.
Christensen: But what do you do?
Betty: And sometimes I do have to help him, because there we are the frustrating stage that all mothers go through of, "Well, I've gotta' get him going, so I'll help him," you know.
Christensen: Okay.
Betty: If we had two hours to spend, maybe we could work it out.
Christensen: Well fortunately you don't have, so I think we have the possibility of a solution.
Betty: Good!
Christensen: But let's get another thing going first. This pre-school morning episode can be envisioned as one in which mother is at the kitchen counter, now envision it as a landing tower at a major airport, and she's checking the radar screen from all different directions. Don seems to be moving pretty well, so she doesn't bug him much, but Bill is in non-transient, something. In your role as a good mother you have to tell him to hurry up, hurry up, hurry up. Where's Dad during this interaction?
Ben: In bed.
Betty: He doesn't arise until a little later.
Christensen: This is the traditional American family. Fathers have certain supreme rights. When he does get up, what does he say to you about the lousy job you did getting Bill off to school?
Ben: It depends upon how much noise they made and whether or not they woke me up.
Christensen: Assume that Bill woke you up, via mother screaming at him to get out the door. Who do you yell at?
Ben: Betty.
Christensen: Right! And this is another traditional perrogative of the male, which females find most discomforting and anger-provoking, etc. In fact, we find that if we can help parents resolve some of the parent-child problems a 'heck' of a lot of the "marriage" problems dissipate. We also find we can create divorces, too, because once they've solved the problem with the kids, there is nothing left to talk about.

Typically Bill's teacher might be here, too, and at this point we'd talk about Bill's behavior in school. I'm going to delete that aspect because we don't have a teacher. I will let you imagine that we would carry on the same kind of involvement in terms of Bill's involvement in the classroom. My guess would be that he uses much the same techniques at school for soliciting the teacher's involvement as he used at home to solicit mother's, but not necessarily. One of the beautiful things about purposive behavior, once you establish the child's goal, is that you can understand some of the different modalities that he might use in different situations. For example, if we come to the conclusion that Bill's involvement of non-dressing in the morning is a technique for keeping mother busy, an attention-getting device, then he may use being a good student at school as a way of keeping teacher busy. The good-evil dichotomy evaporates when you start thinking about purpose, and behavior can become understandable situationally as what achieves the immediate goals the child is working toward. And in the case of Bill I'm hypothesizing at this time that it is attention-getting. It may be power. It may be demanding the parents' involvement, but I don't know that yet although I'll test that in a couple of different ways.

What happens after school? Let's take that time span now.
Betty: Well, I really can't say too much about that because I work full time.
Christensen: Good! Has anybody ever told you that you shouldn't work?
Betty: No.
Christensen: Do you ever feel guilty about it?
Betty: Yes , sometimes.
Christensen: Don't.
Betty: I'm beginning not to. Now last year I was not working when they came home from school. But this year if you want to know about right now, I'm not sure what happens other than from phone calls I get.
Christensen: Who is calling?
Betty: They are calling me—the boys. I have a neighbor who watches them, but they generally call me when they get home.
Christensen: All right, and what are they calling you about?
Betty: Sometimes to say hello and sometimes to say school is great. At other times Bill is calling and is upset because Don kicked him because Bill wouldn't change his shoes—that kind of thing.
Christensen: And what do you do about it when Bill calls and tells you Don kicked him because he wouldn't change his shoes?
Betty: Well, actually, in that instance, I didn't talk to Bill; I talked to Don. He was the one that called and told me what had happened. Bill had called and couldn't get me—that sort of thing.
Christensen: So Don called.
Betty: So Don called to report on himself; yeah, he really did.
Christensen: And what did you do about it?
Betty: Well, over the phone I said that I didn't think this was very nice. He was not to take it upon himself to enforce something that I had asked Bill to do.
Christensen: Are you beginning to see something of the universality of motherhood? On the drop of a dime, in this instance, we can always get a lecture. Now the same thing is true of 'mothers' of both sexes who go into teaching—become teachers. We talk too much. What do you suppose would have been a better response to Don's fighting with Bill?
Betty: "Thank you for telling me," probably would have

been a better response.
Christensen: Or, "I'm sure he can handle it," and hang up. The only way I'm comfortable in making that kind of guess is that I am beginning to get some glimmer of the purpose of Don's calling. You see Don and Bill have to cooperate, even in something like fighting, in order for one guy to be the good guy and one guy to be the bad guy. It really makes very little difference as to which one starts the fight, the outcome is predictable. In the typical fight Don, in some fashion, wins until Bill cries so that mother 'bawls out' Don and both children are thus paid-off. Is fighting one of the things that they do well together?
Betty: Oh, beautifully!
Christensen: That's called cooperation, and we're working on that! All right, when you get home from work what's going on?
Betty: Generally they're outside playing, riding their bicycles–something like that. There are a few days, really, that there are problems when I get home. Sometimes there are reports of things that have gone on between them during the afternoon, but usually they are really pretty good when I get home.
Christensen: Okay, what goes on next? Is it dinner preparation, homework, and so on?
Betty: Yeah, of course once they have to come in, you know, the fussing starts again unless they're involved in something that they are really interested in.
Christensen: Such as?
Betty: Well Don may be reading; Bill may be involved in drawing or coloring something or playing a game–something like that.
Christensen: It sounds like a relatively tranquil time period.
Betty: Yeah, yeah.
Christensen: Okay, how does dinner go?
Betty: Dinner doesn't go too great! Some nights Bill is very 'picky'. Maybe I should say he is a discriminating eater.
Christensen: With the exception of eggplant, I'd suggest probably, he's picky!
Betty: He's very picky; he really is! He does not, what I feel as a mother, eat nearly enough. Some nights he has chocolate milk for dinner and that's all. He doesn't touch a thing.
Christensen: And what do you do about it when he is not touching a thing?
Betty: Prod a little bit, you know. I keep getting from my husband: "Don't force him to eat; this won't do any good." I know objectively it won't do any good, but I still have to say, "Please, Bill, come on try it; its very good."
Christensen: And how do you feel when Bill 'turns up his nose' at his three favorite vegetables that you have cooked especially because you want to please him?
Betty: He doesn't like any vegetables; that's just never happened. I guess, as a mother, I feel a little upset, because I've cooked his favorite food and he's not eating it.
Christensen: Do you feel hurt by it?
Betty: Not really hurt, no. I get a little angry, because I've spent this time after I come home from work, you know, fixing dinner and darn it, he's not eating it! In 20 minutes after dinner he's going to be asking for a cookie or something like that, and I'm going to have to go through the saying, "No you can't have it because you didn't eat supper," or give in and let him have it and feel he isn't getting enough proper kinds of food to eat.
Christensen: And when you give in and let him have the cookie, what do you feel like then?
Betty: Relieved in some ways that it is all over, you know.
Christensen: Do you also feel defeated?
Betty: Yeah, I guess I feel defeated a little bit, because I don't know how to handle it any better.
Christensen: All right, now let's just demonstrate another microcosmic kind of technique. I am interrupting now as much as I do in my own center to point out, for your benefit, what's going on. In attempting to understand purposive behavior one has to see interaction to know that what the child did is like reading a play with all the parts cut out except one. But as soon as I ask a mother, "And what did you do about it?" I get the interraction. I get both sides of the interaction. When I ask a mother how she felt in her specific situation, I begin to get a glimmer of insight into the purpose for which the child used the interaction.

The non-eating, I'm guessing, in this family is a technique that Bill has developed for showing his mother who is boss. And the fact that she feels defeated by it, (for example, she says, "You can't have a cookie," knowing full well the kid is going to get one somehow) is further proof of the youngster's power.

I move now to my hypothesis from attention-getting to power, and I've semi-validated it with mother's feeling in terms of a specific behavior. I'm still not comfortable that I'm that accurate, but at least I'm guessing in the right direction. This permits me to move at this point to making some recommendations about at least two of the kinds of experiences that mother is naving. The thing that we have discovered in this kind of counseling, which I think is kind of refreshing, is that when I make the recommendation for mother in one area she comes back two weeks later and has taken that recommendation and translated it into about six or a dozen other similar areas. That is what happens when we are working with very intelligent people who are capable of making use of information without always having to assume a therapeutic kind of counseling relationship. Instead of this very direct kind of approach creating a dependency, I really find that it creates an independency. As mother becomes educated to use some of these techniques, she doesn't need me, and I'm discarded rather rapidly. We typically have three or four sessions and then a follow-up session or follow-up experience. The follow-up may occur either in the audience or being counseled directly, maybe 10 weeks later, just to level things up.

At this point I think we have two microcosms of interaction which would probably extend into other parts of the day. The morning indicates to us that the mother is well trained to keep the interaction going with the youngster in a telling, hurry-up kind of way; the dinner time is much the same picture, mother urging and encouraging the child to eat, and ultimately being defeated.

In the morning the mother has to force the child out the door because it is her responsibility to get him to school. This would probably be my starting point in making some kind of recommendation. It is the youngster's responsibility to get himself from the bed to the school building; that's his problem. I have to know some details here to be specific: does he ride a bus?
Betty: No, they walk.
Christensen: He walks to school. Now this is why it's imperative that I have the school involved. Because one of the recommendations that I'm going to make is that mother quit telling him to hurry up. In fact, mother can talk to him about anything in the world in that morning period except hurry up. She can't help him get dressed, she can only call him once. I'm going to make some very rigid, very specific kinds of recommendations about what she can or can't do. Now the fact that he may arrive at school at 10 o' clock in the morning requires that there be some forewarning at school. The teacher must be prepared to deal with the youngster's coming in late and to see that whatever happens to people coming in late happens, but to the child, not mother. And this is why home-school involvement is actually necessary.

I'd like to validate with one more time period, time sequence, and that would be the getting ready for bed period. What's going on in this time period?
Betty: (To husband) Would you like to answer?
Ben: (No response)
Betty: Well, different things happen at different times. Most of the time neither of them are ready to go to bed when they are supposed to; however, many times they will. I guess it depends on what kind of day they have, and a lot of things. They are sharing a double bed right now, which occasionally causes a few problems.
Christensen: To whom?
Betty: To the children.
Christensen: Oh.
Betty: Which, in turn, affects us in that they will start a little tusseling, you know, and all of this. I'm for letting it go for the moment, and then later, of course, stepping in and doing something about it.
Christensen: How long have they got you trained to wait?
Betty: That's a good question, probably to the end of my rope, really.
Christensen: Right.
Betty: I would say, time-wise . . . (Christensen interrupted)
Christensen: You see they know exactly how long the rope is, and you don't. That's the difference. Now please, let me interrupt one more time for the benefit of the 'conditioning' people. One of the things that I think has to be taken into account in this whole process of operant conditioning, is who is conditioning whom? I'm convinced that kids are better operant conditioners than adults, and that the youngsters have done a more effective job of training mother in some specifics than mother has with children. She's well equipped and well trained and gets her pay-offs for very specific waiting before screaming. Okay, I interrupted and I lost my own train of thought too.
Betty: Well, just how long I waited time-wise, I don't know. It varies from 15 minutes to half an hour. At the end of 30 minutes I feel like that's time enough. There are not as many problems connected with going to bed as there are in the morning or late afternoon.
Christensen: Now, dad, do you want to describe your role in all of this?
Ben: I have a lot less trouble with them when she's (wife) not at home.
Christensen: This is typical. Do you have any idea why?
Ben: Because I tell them I don't give a damn how late they stay up or what they do, just so they don't bug me!
Christensen: And how is this violated when mother is home?
Ben: She forces them to bug me, because she's screaming at them and they're screaming back. I can't study or relax or whatever.

Christensen: Now one of the things that we might teach mother is some ways to bug father directly.
Ben: She knows.

Christensen: She knows? The other thing that I have to be aware of, and I'm delighted that mother is working because it will make a lot easier, is that as I help her become more useless as a mother, I don't want to deflate her value as a person. If she knows from her work that at least somebody likes her, and dad can reinforce this in his own way, then it is easier for her not to be all that necessary to the children. One of the things that I'm going to try to do to help you is to teach you not to be such a good mother. One of the things that I'm going to work on in terms of recommendations would be to think of ways of permitting the children opportunities to become useful.

We have in our Christian heritage something about it is better to give than to receive, which is the way mother has always operated. I'm talking more now through you than to you, but one of the things that one accomplishes by motherhood, is the opportunity to give. In the process we often rob children of the opportunity to give. I think I'd like to state the other side of that coin and say it is optional, that we actually have to train people about how to receive–how to receive love, how to receive someone else's assistance and, in this instance, how can mother receive children's help? How can she become helpless, particularly in reference to Bill? We'll try to find some ways where you really couldn't survive without Bill around to help you.

The other role that we've not clearly defined, and I suspect that if I didn't consciously work at remembering it, I would have forgotten it, and that's old Don. We haven't heard anything particularly negative about Don, and my guess is that he's spending a portion of his time reminding mother of all the things Bill has done wrong. In a sense this is a way of Don demonstrating his discouragement, but Don is telling us: "I really don't think I'm much, but by George, Bill is even worse." I am much more concerned that we help Don find some ways of being of value, of being a

whole person, without having to be perfect as a means of attaining this kind of recognition.

Now I'm going to interrupt in a couple of minutes, and I don't know how far away the youngsters are at this moment. I want them next, so could I have the youngsters and would you two go backstage where you can't be seen. I don't think it is particularly dishonest. In my own setting we use closed circuit TV for the parents to watch and observe the children, but the children also have the right to observe parents. There is just no way to accomodate that here comfortably, so we'll just ask you to go backstage and the youngsters to come on by themselves. While we're waiting we'll talk about you while you're gone. I only do that because I know you can hear.

(To audience) The only rule here is that when the children arrive, I'll interrupt myself or you just because they are here. The only thing to watch for is to watch the movement between the two children from the time they arrive to the time they sit down. Watch for who's helping whom, who is jockeying whom out of position. With only two youngsters there is not too much interaction, but the physical movement can be a great help. I'll explain as I go.
Christensen: Are there any comments or questions at this point?
Man from the audience: What does the father do?
Christensen: What does the father do? He works. I thought he explained the role in the family. I think it is much the same as many fathers' roles in the family–to be critical of how mother is raising the kids! I mean that kindly, but I don't mean it too facetiously. We have defined the responsibility here in this family and, I think, in others, that mother is supposed to do all the child-rearing and the father is supposed to have the role of the dominant male. Now, unfortunately, this doesn't really fit our time and case because if we're going strictly on sex roles, mother is occupying the male role, sharing the male role with father by the fact that she's working. When this occurs I think it is appropriate that a re-evaluation of the division of labor is made. And I think it might be appropriate that we assist the father in learning how to be more involved in childrearing and to do some of the woman's household work.

Man from the audience: . . . front line soldier then, is he? He has several defense lines protecting his peace-of-mind. He keeps retreating as far as . . . (Christensen interrupted.)

Christensen: The comment was that he's not a front line soldier and that he has several bulwarks between him and the reality of the kids. This is typically true. I don't know if you hear it much, but it is something about "your children aren't doing a good job." If they succeed then they can be "our" children or "my children," but it is typically through mother that we communicate "at" the kids.
Man from the audience: Is your focus primarily at the parent-child?
Christensen: Yes. In this setting I'm only focusing on parent-child, not the marriage. I may focus on the marriage separately although in a setting similar to this . . .

Interview With Children

Christensen: Hi boys (boys enter)!
Don: Hi!
Christensen: Thanks for coming. Do you know why you're here?
Don: Yes.
Bill: No.
Christensen: Yes and no! Pull your chairs up a little bit and I'll pull yours (Bill) up a little bit. Trapped me! Did you see that? What did I do? (Audience laughter)
Don: What did you do?
Christensen: Well, I gave your brother a little bit of help. Did he need help?
Don: No, he could do it himself.
Christensen: But very frequently we find out that he somehow gets more help than a lot of other people, Don. Did that ever happen at your house?
Don: Yes.
Christensen: Well first I've got to talk about why you are here, so that you'll know what's going on. This is a class of teachers and parents and counselors and we're trying to learn more about how families work and your mom and dad have been helping us. Now it is your turn to help us. We appreciate your coming. Mom tells me that in the morning, Bill, you find it very difficult to get ready for school–can't find your shoes and what else?
Don: He can find his shoes.
Bill: I can find my shoes.
Christensen: But you can't tie them?
Bill: I can tie them.
Christensen: And does mom have to say, "Hurry up, hurry up, hurry up," a thousand times?
Bill: Yes.
Christensen: Why does she do that?
Bill: I don't know.
Christensen: Why do you suppose you spend so much time dawdling and taking time and having to be told to hurry up?
Bill: Because I'm tired.
Christensen: Because you're tired, that's a possibility. Would you like to know what I think?
Bill: What?
Christensen: I could be wrong, but could it be that when you take so much time in the morning getting ready for school, this is a way you have of keeping mother busy?
Bill: No.
Christensen: No? Could it be that when you take so much time in the morning getting ready for school, that this is a way of telling mother who is boss?

Bill: Yes.
Christensen: (To audience) Now I will not accept this verbalization. I can only accept the eyeball (twinkle-recognition)! I don't know how to describe this; we call it a recognition reflex. I'm sure only a few people here could see it, but there was a glimmer–just a faint one

because I wasn't that close. It was in the right direction, but not precisely his language, which is something like the 'hand in the cookie jar' look.

I guess maybe another way to say it, Bill, is that when you take so much time in the morning getting ready for school, it is a way you have of making mother help you.

Don: He always wants someone to dress him.

Bill: No I don't.

Christensen: Not really, do you?

Bill: No.

Christensen: Because, you see, when we dress you, we're really being very disrespectful. We're acting like you can't really do it yourself and, frankly, I think you can.

Bill: I know I can.

Christensen: Do you know what is going to happen tomorrow morning?

Bill: What?

Christensen: What if I were to help mother by telling her not to help you dress, absolutely not help, what do you think would happen?

Bill: I'd dress myself.

Christensen: I'd expect you would.

Don: And he'd be late!

Christensen: Now I really have to call attention to why Don said that. After I said something very complimentary about Bill–that I thought he could dress himself, what did you immediately do?

Don: What?

Christensen: What was your response when I told everybody here (all these people) that I really thought Bill was capable of dressing himself tomorrow? What did you do to Bill?

Don: I didn't do anything.

Christensen: Yeah, you said something about he'd probably be late. Why would you say that about him?

Bill: Because he's too slow dressing and he won't help.

Christensen: But could it also be that it is very important for you to be better than Bill?

Don: No. (Don laughed)

Christensen: See, what I think is going on at your house is that Don sometimes feels that he has to be perfect. How do you feel when you make mistakes?

Don: Pretty let down.

Christensen: But making mistakes is all right as long as you learn from them. And really you don't have to be perfect. I think people will like you just the way you are. You don't even have to be better than old Bill.

Bill: I'm not old.

Christensen: Yeah, but you're 'good old Bill' to me.

Bill: 'Good old' young Bill.

Christensen: Bill doesn't have to always have people in his service before we can know that he's a pretty good guy.

Now one other thing that mom talked about was the fact that at dinner time you can always find something that you don't like to eat. Is that right, Bill?

Bill: Yes.

Christensen: Do you have any idea why you don't like so many things?

Bill: No.

Christensen: I don't know either, but I would guess that it might be that this is another way you have of showing mommy she can't make you eat.

Don: Or his taste 'bumps' are different than anyone else's.

Christensen: We've got a little bit better recognition on the power here. Yeah, I'd like to make a rule for your house and, by the way, it appears in *How to Grow Up In One Piece* by the same guy, Smith, that wrote *Where Did You Go? Out. What Did You Do? Nothing* The premise of this book is "Old mom's been ruining things long enough; old father is taking over." Some of it makes some sense, and some doesn't. But one of his statements about dinner is excellent. I'm having my kids knit it into a sampler, or whatever you do. It is simply: "Eat your dinner and shut up about it or don't eat your dinner and shut up about it." What do you think?

Bill: Eat my dinner and shut up about it.

Christensen: You decide, because the only reason at your house from now on that people won't eat at dinner is because they're not hungry. If you're not hungry, then there's no need for anything after dinner either, is there?

Bill: No.

Christensen: Okay. We are recommending that mother should not fight with you to make you eat. Then it becomes your responsibility to decide about your own tummy. Do you think you can handle that 'old Bill'?

Bill: Yes.

Christensen: Okay. Now, I've asked you a bunch of questions, is there anything you want to ask me?

Bill: No.

Christensen: How about you, Don?

Don: No.

Christensen: Now how was it talking in front of all these people? Embarrassed?

Bill: No.

Christensen: How was it? Did you like it or not like it?

Bill and Don: Like it.

Christensen: Yeah, I think you did. It is really not that traumatic. Did you learn anything?

Bill: No.

Christensen: Isn't that delightful? Well we'll see how much you learned, starting tomorrow morning. Okay, I'm going to excuse you now and you can go on back where you were before. Thanks very much for helping me. You're good helpers.

Now I'll ask dad and mom to come back and we'll terminate pretty quickly.

Parent Interview Continued Following Interview With Their Children

Christensen: Are you the youngster in your family?

Betty: Middle.

Ben: The only girl.

Betty: The only girl.

Christensen: That's special enough. Bill sat between Don

and me and it was his way of keeping me involved. It also had the physical disadvantage of putting me out visibly from Don. I think this served some purpose for Bill.
Man from audience: Don did what you (Christensen) did, relaxed and sat back
Christensen: No, not to relax and sit back, but to do the right thing. Don's more concerned with being right, whereas Bill is more concerned with making damn sure I knew he was here.
Betty: Bill also was most impressed with the microphone. He said earlier that he hoped he'd get to use one.
Christensen: He was right in it! Now did you learn anything by listening?
Betty: Yeah.
Christensen: What? (To the audience) Typically I have the audience relate to the parents what they thought was most important. I don't trust you all that much! I don't mistrust you either, but it might be a little awkward. I'm going to ask you anyway. What do you think the parents ought to know from what you observed?
Man in the audience: It seems that the mother isn't very consistent in her behavior towards Bill in particular.
Christensen: No, not that she's inconsistent, I think she's very consistent, that is in giving in to him.
Man in audience: But not in the way that she should be . . .
Christensen: All right, Bill has developed a pretty good way of keeping mother occupied to the exclusion of Don in the morning. The recommendation that I'd make to that point for several reasons, but the first of which is to give Bill some new opportunities to discover that he can do things without being prodded, is for you (mother) to keep quiet. A non-recommendation is one of the most difficult kinds to carry out that you can possibly imagine. Mother could you just try to be quiet tomorrow morning? Could you do that?
Betty: Yeah, I'll try anything.
Christensen: No, you can't try Either you do it or you don't do it. You can't try to keep quiet. Now I sense that this might be too difficult. Could I state it a different way? Will you interact with Bill on any topic other than hurry up? If he comes wandering out with his shirt tail hanging out and he can't find his socks, say, "Did you notice out the window there's a bird?" I don't care what you talk about, don't respond to the dawdling. I couldn't ask you to be quiet because you're a natural-born mother and they just don't know how to keep quiet. If you can't be quiet, leave, or if you can't change the response, leave.
Man in the audience: What about her body communication?
Christensen: That's the other part that I think we have to deal with.
Betty and Ben: What did he say?
Christensen: He raised the issue of your body communication. We find that what happens when we do give the recommendation to ignore a piece of behavior or to not respond to a piece of behavior is they scream with their mouths closed and their whole body is saying, "Don't do that," or "Hurry up," or whatever. Yeah, we might have to go so far as to instruct you how to sit at the table and drink a cup of coffee while reading the newspaper instead of telling Bill to hurry up. This also implies that tonight you'll make a phone call to Bill's teacher and say, "Hey tomorrow if Bill is a bit late, this is why, that nutty Dr. said . . . " and whatever excuse you want to give.
Lady in the audience: I think Don has led Bill into the kind of role that he has taken and I think just working with parents isn't enough, because Don will still respond to Bill the same way.
Christensen: We have two things to go with in terms of both youngsters, don't we? The first order of business is to assist Bill in discovering that he too can be a good guy, however you define that. The second line of business is to help Don discover that he can be acceptable without being Mary Poppins–that he doesn't have to be perfect, that he doesn't have to put down Bill as a way of demonstrating his importance. How we will cope with all of those things at once is another question, typically I wouldn't try to do everything at once. I'd work on mother's withdrawal from applying too much help to Bill at this point, and next week work on Don's misbehavior.
Man in the audience: Should you not try to reinsert the father or the male image in this scene?
Christensen: This is a possibility too. I'm not sure I want to cope with it today, or in this session. Now the reason that I'm limiting some of the things that we're going to deal with is that I want jolly well to insure mother's success. If I give her 47 things to accomplish by two weeks from now, she's going to be a failure if she gets only 46 of them done. If I give her one thing to do, or two things, as I think we will this time, then we'll work on the next step after she feels successful in the first steps.
Man in the audience: Will Don help Bill?
Christensen: Very possibly Don will pick up the mother's role and start 'yacking' at Bill to hurry up and get dressed and also tell mother what a lousy job she's doing because she's not telling him to hurry up. This is a possibility which one could look for and mother should withdraw from even getting involved in that dialogue. If Don wants to take over mothers' role, that's okay for now because Bill can cope with that for a bit.
Man in the audience: Could dad and Don get together and help Bill build up physically?
Christensen: I wouldn't object. I don't have a strategem in mind, though. I would think as Bill no longer 'gets paid off' for being a non-eater he'll start eating. And, by the way, just for mother's comfort, a pediatrician and I went through all the pediatrics journals on starvation to find out how long a youngster Bill's age could go without food.
Betty: A long time.
Christensen: Assuming some liquid intake, I think the consensus was around 21 days. Now the only reason I'm telling you this is not so you'll let him go 21 days, but so you'll at least permit him to miss one meal, all right?
Man in the audience: What does mother do at 10 o'clock? Suppose that she has to be at work, there is no baby sitter, dad is at work, Don left for school, and Bill is still in his pajamas?

Christensen: She has two alternatives: one is to tell the neighbor, "I'm leaving; take over." Sometimes we have this kind of relationship with neighbors. One other possibility might be, "I have to leave at 10 o'clock; therefore that's your last chance I'll have of taking you to school." I don't like this one because it gets too complicated. At 5 minutes till 10 when mother leaves, she picks up Bill in whatever stage of dress or undress and the remaining clothes and throws them both into the back seat and drives toward school. Chances are he'll be pretty nearly dressed by the time you get there, at which time you throw him out the door and drive off. But that's raising some other contingencies I'd just as soon not cope with.

Man in the audience: Do you remove undesirable behavior?

Christensen: Right. That's the other side of the coin that I'd like to begin dealing with at this point. I'm only going to take five more minutes, because there are some other things you want to do. The other side of the coin is the process of encouragement. I would have to describe both of these boys as discouraged. The fact that Don does everything so perfectly, but for the wrong reason, in itself illustrates a sense of discouragement. Both boys, therefore, have to be supplied with some courage. We call that encouragement. The processes of encouragement are all of those things which imply "I think you can make it." The lack of sympathy, the providing of opportunities to succeed, the positive comment for the direction, successive approximation, are methods used. I think that with these techniques we become very compatible with some of the behavioristic modality. I like the word *recognition* as opposed to *praise*, which I think is pretty artificial. Recognizing the youngster in all kinds of positive ways before he has to demand your time and attention can be developed.

I have tried to do much too much in too short a time. I feel that way about the whole day! We tried to compress too much. I would be uncomfortable, though, if I didn't focus the last few minutes specifically on what you (parents) are to do. I would also like to point out that you do have access to further assistance through the local staff.

Specifically tomorrow can you withdraw from telling Bill to hurry up?

Betty: Yes.

Christensen: Okay. That is encouragement. If mother implies to Bill that she believes he can do this and that he can make it without her help, this is a positive reinforcer. I call it encouragement. He doesn't have to be praised for getting to school on time, but one ought to be able to comment on it positively as he is leaving the door. A happy swat on the fanny and a "See you tonight!" is recognition.

I think you got the message on the food problem. You serve him his dinner and the first time he says "Gee I sure hate spinach," you say, "Honey, you decide whether you eat your dinner or excuse yourself." He says, "Oh, I'm going to eat." And then he make one more comment: "But I hate the lima beans." You say, "Apparently you've decided not to eat, and you pick up his plate. Now this is where I'm a bit immoral. If there is a little steak on it, put it on dad's plate as you go by, but dump the rest into the garbage. I used to say, "Dump it in the sink," but I've had some good mothers who are so concerned about their children that they actually get it out of the sink. None, however, will get it out of the garbage and return it to the plate. If he comes in an hour later and says, "I'm hungry," say, "Golly, I'll bet that's because you decided not to eat dinner tonight." If you do this in a non-punitive, non-hurtful kind of way he should be 'happy as the dickens' about the fact you love him dearly—and its a dirty shame that he decided not to eat dinner. You didn't impose it.

Betty: Can I ask you something about that? What happens when you turn your back and he climbs up on the counter and gets the cookie bag out of the cabinet and gets himself a couple of cookies? What should my reaction be then?

Christensen: Well, I think I could respond to this in two ways. You are developing what we call the 'what if' syndrome, and the 'what if' syndrome is designed to prevent people from doing anything. If I worry about what's going to be the outcome, then I won't do the thing I start to do in the first place. I prefer that you use that as a separate problem. I'm willing to deal with it and I'll deal with it right now, but I don't want you to concern yourself with the 'what ifs' and then use each 'what if' that does come up as a reality. We find that what happens if he's convinced that you're convinced that he 'ain't gonna' get dinner', he doesn't even think about the cookie. Your attitude, your conviction, communicates as your lack of conviction has been communicating. If one is concerned about the youngster getting the cookie jar, then you put the cookie jar where the youngster doesn't get it and this has worked. In some instances I have recommended a 39-cent lock for the cookie jar door in a particular family for a particular reason. You simply don't get upset by the 'what ifs'. Do you think you can handle it?

Betty: I'll try!

Christensen: Nope, I won't accept that! Either you'll do it or you won't do it.

Betty: Yes.

Christensen: You've been delightful! I know this has been awkward and a little artificial, but its been most enjoyable for me. You're welcome to stay and participate from wherever you choose to participate, because now I'm going to invite Virginia Satir to join me and we're going to answer questions about the whole day. Thank you.

Question and Answer Period—Satir and Christensen

Lady: I'd like to ask Dr. Christensen, based on the perfect parent that you described in the model that you were showing, if we are going to have another Kennedy family—all top-leaders-type? What kind of character differences are we going to see in children?

Christensen: Are we going to develop families in which

everybody is so top that we have successive Kennedy-type families? I don't believe that's really going to happen all that quickly, but it does present the possibility that children could excell in the same area. We could have two people with musical talent next to each other, or two people who succeed in school, etc. I think it would free young people (free children) to do their maximum, or just to meet their potential without being diverted from there potential by having to remain noncompetitive or competing in a different way with an older sibling, etc.

Lady: I have a second question. We were dealing with younger children today. Let us assume that we're dealing with a 16-year-old child who has been controlling his parents for a long time–telling them what he's going to do, a truant from school, on hard drugs, comes in at all hours, etc. How do you intervene in a situation like this with an older student?

Christensen: In the first place, I view people as children up to about age twelve. This is an arbitrary age. From twelve on I view them as young adults, and I would treat the 16-year-old and his family at the same time in a group setting. I only separate the family when the children are below twelve. From this frame of reference, the behavior is adult-oriented up to about age twelve. This is a gray area, a transitional area. Beyond twelve it becomes much more peer-oriented, so I'm more concerned with a 16-year-old in working in the context of his family, although the family well may be part of the overall concern. In effect, I might have 5, 6, 7 adolescents in a group at the same time that I'm dealing with their families in a group–their parents in a group. These two groups have truce meetings periodically.

Lady: Does it come to the point where you would let a kid drop out of school, let him run away from home, or tell the parents not to give him any lunch money to support his drug habits?

Christensen: Yes and no. I don't know how to answer it. In this situation I could probably answer everything you asked "yes" in terms of what I would 'let the kid do', but I think one has to view what I'm talking about in two ways: (1) there's a developmental kind of family counseling that we're most involved in now and (2) there's a remedial kind of family counseling which I did not necessarily demonstrate today, although there was a certain aspect of remediation here. I work with youngsters in a developmental way. I don't know how to respond to the rest of your question.

Lady: Mrs. Satir, would you comment on the single parent family where the other parent is not even in focus.

Satir: Yes, the question was, How does a single parent family work in all of this? I don't know how it is here but we have now two kinds of single parent families. One, which I call a deficiency single-parent family, comes about because there was originally two mates and one has somehow gotten lost or something. The other one is a legally constituted family, wherein a single person takes over the parentage of a child. Do you have that legal entity here in Georgia, i.e., where it is possible for any adult to go and adopt a child?

Man: A guardianship?

Satir: No, no, a legal adoption. Maybe California is the only state that has it, but those are the two kinds of families. We don't know too much about the second one; it is still too new. I have some reservations about this, but I don't think that it is necessarily impossible to work. The most single-parent families that we have are those that came about from what was left when a family broke up or something. The parent that is left to 'parent', for the most part, is the mother. There are some males but not many because we look unkindly, for some reason, at the fact that a man could keep his children. I don't know why. Let's say on the negative side of the books, the handicapping aspect of this thing is that the spectre of the departed male is more governing in that situation than what people realize. This is especially true for boys who, in a one-parent family, can easily get into the role of being a substitute for the departed male. It is a handicap potential. For the girl, if there is too much bitterness or a feeling against the father by the mother of having been abandoned she, of course, develops some unreal attitudes towards males. We find a lot of that kind of thing.

One of the things that I do when one-parent families come to me is try, first of all, to restore the personhood of the absent one, for whatever reason. It is important that both the one who is gone and the one who is there can begin to be seen as people in the eyes of the children. The female, of course, has to be free enough to do this, that is, she has to allow and encourage the grown up males to use freely other males. What do I mean by that? There are some relatives, for instance, who can fit this–brother-in-laws, etc. And there are also just friends who fit this. Some places are lucky enough to have organizations where there are males who can do this. The female is free to have a relationship with other males on a peer level and she can use this in the interest of her own males. By the time we get that far, where the woman is able to provide this freely, she is also able, I think, to begin on her road back to making new relationships with males. There is a lot that can be said about this, and I think the first part of it has to do with the ghost of the departed one. You know how easy it is if the mate dies. All of sudden he turns to a saint. I don't know if that happens in Georgia, but as a saint he has lost his personhood. Now if he deserted, whatever that means–left–then he's usually characterized as a bad guy. But that's not all of it, as I think you were trying to point out, and I certainly was too.

Behavior comes about as an interactional contract, so we have that to take a look at, too, in trying to make it possible for the female to again have a positive attitude toward personhood. There is one other thing that I want to comment on, which I think goes all the way through this and I think you (Christensen) dealt with this, too, since it bears on the question about the adolescent. One of the most serious kinds of things going on in families today has been that the adults in the family are not people. They are parents. And the children are not people. They are children. I contend that when all the people in a family can look at

each other as people first, and then their role as a secondary thing, then we have it made. This idea, for instance, of seeing your parents as persons with strengths, weaknesses, who goof, who have triumphs, etc., is what I rely on as the beginning for making a real connection. I have had plenty of these adolescents who have felt that their parents are not people and therefore can't possibly understand them. This occurs because when people carry the parental cloak, they give themselves the assignment that they must always be right–I always know what's best for you attitude. That is a hard thing to 'live up to'. When I can get the parents to leave that alone and get to their own personhood, we have made great progress.

Christensen: There is one other single-parent family that I think is an intriguing one, and that is where both parents are intact but one parent has assumed the role of parent for the rest of the family. This is most often a very dominant female or male who will accept the role of the eldest boy in the family. Very frequently then we see the son as the second boy in the family, competing with father, and this is difficult to work with.

Satir: For the most part where one does remedial work, not the developmental work, which you (Christensen) differentiate, one finds this discrepancy because the adults, for some reason or another, have not yet arrived at the point where they can feel enough good about themselves to be open and straight with their kids.

Man: Mrs. Satir, is there anything that Dr. Christensen has talked about or demonstrated today that is insufficient?

Satir: Well, I heard two things that I could comment on. I heard him say, but I don't believe that he believes it (and I understand about that, because when you're listening, you can always pick those things up) and that was that he was dealing only with what went on between people and not what went on inside.

Christensen: Could I change that to focus?

Satir: Yeah, okay, that's another matter, because what I thought you were trying to say was that you do not focus on the inside to the exclusion of the outside, because we're inside-outside all the time. Now that was one of the things. And then there is the question of how to use what's going on between people to help what's going on inside of people to again help what is going on between people. It is the circle of the thing that needs to be investigated. I think, also, that I would probably want to make more use of people confronting one another. I believe that all of the hypotheses that you generated and the material that you got from what was going on between the parents and the children was accurate. I would, however, prefer to have that come out of an interactional situation between the parent and the child. For example, I don't think that Betty liked it that her husband sleeps in the morning and she's stuck with those kids.

Christensen: No, I don't either.

Satir: You mentioned that the first two children–I've seen this too–were like opposites to one another. Basically, when you get to the heart of the matter, what you find is that each of these two children pick up the things that can't be talked about between the parents. And the opposites pick up those things. Most parents have some areas in themselves that they don't want to comment on, and that good-bad thing comes up and it can switch. This disappears, by the way, when people can begin to be people with one another. I suppose, to answer your question, I would like to make more out of the interactional business of what goes on. In the main, however, I feel that I sense the same kind of direction in relation to this as you (Christensen) do, but I do feel there is a great deal of growth that comes out of people contacting one another. I don't know what your (Christensen's) position is on this one but theoretically and practically, for me, I feel that we don't go very far unless we believe in our own self-worth. I am always trying to find a way to make that possible. I take whatever I can in communication and whatever I can in behavior, and feed into the self-worth of everybody concerned.

Christensen: In following that up just a little bit, I would like to point out that I see what I did with this family today as a beginning point. I don't see it as the complete bag. In one setting, for example, I have used psychodrama follow-up. Today this was really an instructional or teaching kind of modality which would have some follow-up in some other settings. I wouldn't avoid having the children here with the parents in certain circumstances and for certain purposes. I feel that I make some determinations as to what will make the most mileage for the various agendas that I have to cope with as "the catalyst." And, in regard to the other thing, I'm glad it came through because I didn't want to leave a misinterpretation. I simply want to say that I'll take absolute responsibility for everything that I said, but no responsibility for anything you heard. I don't know how else to do it, but to thank you very much for clarifying that.

Man: How do you feel about the communal families that are coming into being?

Satir: I spent quite a bit of time on that in my next book because one of the things that I have discovered is that in our present society there are many demands on a family. For instance, many men and women spend much time away from their homes. Children do too. To ask a pair of parents to deal with all of the things that go on with children, in other words, to ask parents to be able to fulfill all the obligations by themselves, in our current society, is asking an awful lot.

I conduct some things called Family Group Seminars. We go up into the wilderness. I've had as high as 90 people which represented 18 families. We have stayed there for as long as two weeks in these. A beautiful thing happens in these seminars. First of all, children get an opportunity to be 'parented' by a number of other adults. Children also get an opportunity to 'connect' with children in other age levels in a social-person context. You can say that at school kids have this, but that's really not so, because the power of the system (about what they're there for) is something else again. You know that. First of all, therefore, we should spread the idea that adults have many kinds of pictures. I

don't know about you (audience) but I had one little old puney adult for a model for many years. I didn't know for a long time that parents came in different pictures and that women had all kinds of different possibilities for them. Anyway, there's that level of thing.

Then there is the level just up. You know it isn't so that you get married and then that mate of yours excites you all the rest of your life. Sometimes you get bored with them. Have you ever had that experience? Well now the fact that you get bored with your mate at a moment in time doesn't say anything about the extent of love between you. But to be able to have an opportunity to feed your excitement, your interests, with other adults, I think, is very important. A lot of people talk as though if you get away from your mate you're going to hop in bed with somebody. Well, I suppose that a lot of people would do that for the first ten hours or so, but after that there are other things about us that we want so as to have that kind of a community in yourself with othe; adults–people who can share excitement and new ideas with you, etc., just be able to connect.

I, as a woman, get something from other women. I get something from men. I get something from children, boys and girls, but I would hate to be stuck with having to get everything I need from one other little, puney old adult, wouldn't you? I think that the commune idea, which has an opportunity to be able to bring in this kind of thing, is a very good idea. One of the other aspects of the commune idea is that (it hasn't been worked out because most of us in our society haven't worked it out) you and I are together. That does not mean that you and I ought to be the same and that we should hang onto each other's neck all the time. Are you aware of how many people who have a love relationship (contract) between themselves say, "You don't love me," when one of them wants to be by himself?

Christensen: One of the tragedies that has been perpetrated is the concept of togetherness. I think a part in this is something that ought to be sold just as heavily. Have you ever had one of those Sunday rides that have enforced togetherness, the "by damn we will have a good time type"?

Satir:Yes, I think that this is a very basic point, i.e., how to be able to learn from loved ones that you don't have to be the same and that any difference or disagreement is no reflection on the loving. In fact, I made up an old saying which goes like this: you make your first bridge on the presumption of sameness but you grow on the basis of your differences. A lot of people don't know that, and I think one of the key things that I do with families is to reawaken the excitement and newness that members can have for each other. Every day you are new; even though you don't think so, you are. That is one of the things that communes can do, if they do it.

Man: When are you going to sing this song?

Satir: What song?

Man: The value of different things?

Satir: I think I'm already singing it.

Man: I was wondering in a case like Bill, the little boy up there, how often you see a negative result where the mother through working with you starts to behave differently so that she starts fostering more responsibility and more decision-making on his part? When he is not working for the attention devices any more, he may act-out more severly in other ways to get more attention and, in other words, it backfires.

Christensen: How often do we get backfire when we stop tending to particularly disruptive behavior like Bill's helplessness? I think one would get backfire if he didn't have the encouragement process going on at the same time, giving the boy recognition on your terms, not when he demands it. Too often we force kids to act-out as the only route to communication. I think that if we could develop techniques for instigating communication prior to acting-out we would not get the backfire. I thought of a couple of things that fit your question in a sense, and the second one obliterated the first one! What was your question?

Too often the kind of communication that we have with the child is to ask, "What did you do today at school?" The child answers, "Nothing," or "Something," and that's the end of it. The more we ask the question, the more stilted the answer becomes. It never occurs to adults that we're really prying into the child's life without ever sharing anything of our own. Rather than to ask a youngster, "What did you do today?", begin it by telling him what you did today. Model the communication skill rather than demand it only from the child.

I would like to make another point and it is on this whole area of defeatism and put downs. I happened to be in the hospital about four weeks ago, forced rest with a hernia operation. I was lying there watching the stupid television in the daytime. I'm now an expert on daytime television. One of the thing that kept impressing me was the toothpaste ad: "Hey, Dad, I only had three cavities." It suddenly occurred to me that here is a youngster coming in with this great news about his teeth, which is something we ought to communicate about, and I could just hear mother in the next room with the next statement: "Yea, but did you tell him you broke the vase in the kitchen?" So much of our communication with youngsters is in terms of the mistakes that they make, in terms of the put downs we enforce. I am too often accused of being anti-motherhood. I'm really not. I think mothers are here to stay and I think it is a very active kind of occupation,but I think we ought to change some of the ground rules. They should learn some of these encouraging interactions instead of discouraging kinds of interactions.

Lady: Do you ever find in a family that some of the needs seem to be unmet or unreconciable by one of the partners? Do you recommend a separation? Would that apply to Alice and John this morning?

Satir: I'm not quite sure what your question is. Are you asking me: "Do I ever see two people who really would be better off divorced?"

Lady. That's it.

Satir: Well, let me answer it this way. First of all, I don't do

what I do to make people stay together or to make them separate. I do not believe that this is my function, because I don't know that much about what would be best for you. By the time we clear away all the stuff about how you've been clinging on me and I've been hanging on you all these years, and we finally come to our own feet and make a 'joining', we then take a look. We may now find that it doesn't fit. And so they separate, now out of health rather than out of pathology. Fortunately, (and I say fortunately, because I think it is surgery to go through a divorce) when people have been able to make their communication work and when they've been able to feel good about themselves, the chances are pretty good that they will see each other in a new light. That is not 100 per cent certain, but this is not my business. Frequently people come in and they say, "We love each other but we can't live together." I say, "Oh, all right, now what?" And then they tell me all that they know about how they are incompatible. What comes through to me is how they have not found ways to manage the use of differentness between them. They are still 'hung up' on the idea that if they love each other they should be the same. As we go on with this, it may turn out that out of 99 things, let's say, that there are to be done by the two of them, one of them liked one out of the 99. Sometimes you get to this point, or you find that the relationship is dead.

A number of people where the relationship is dead come to see me because of their kids. Something happens and the child does something, which brings the family in. Actually the relationship between the two has died long ago, and they're just tolerating each other. That is another whole kettle of fish, so it evolves out of the natural growth.
Lady: But you couldn't tell the couple just from one setting which way it was going to go.
Satir: No.
Christensen: Thank goodness!

Christensen: I think the exciting thing that I observed today, and I'll speak for myself, is that both of us are expressing a tremendous amount of optimism about the potential of people to survive and to enhance. I think the route, the direction that we as a profession and that we as people in the area need to move, is to establish many more ways for more people to find techniques for making the movement toward a greater potential and greater happiness.

Now at this point in time we have some answers left over and I think you have some questions left over. We're out of time and I'm going to propose that we leave. If you want to catch me afterwards for a few minutes, fine. I think Virginia will be as accessible.

Satir: Well I don't know about that, but I will be if I get met. I'm going to leave in the morning. I won't see you tomorrow, and I just want to tell you I'm pleased to be a part of this. I like the vibrations and I feel good about many of the positive expressions that have been extended to me. I want to thank you for that.

Communication Between Teacher and Child

Haim Ginott, Ed.D.

In theory, we already know what good teaching is. We have all the concepts. Unfortunately, one cannot educate children on conceptions alone. Children present concrete problems which do not yield to glittering generalizations about democracy, respect, acceptance, individual differences, and personal uniqueness. Though magnificient, these concepts are too abstract and too large. They are like a thousand dollar bill–good currency, but useless in meeting such mundane needs as buying a cup of coffee, taking a cab, or making a phone call. For daily life, one needs change. For classroom commerce, teachers need psychological small change.

Psychology can provide the needed emotional small change. Clinical knowledge can be translated into clear educational practices.

Acknowledgement of the Child's Perception

Teachers need to adopt the physician's motto: *Primum Non Nocere*–first of all do no damage. Do not deny a child's perception. Do not disown his feeling. Do not argue with his experience. Instead: *Acknowledge* them.

Six-year-old Arnold told his teacher that he saw a man taller than the Empire State Building. The teacher did not argue with Arnold's perception. She did not hurry to point out that no man can be so big. She did not tell him, "Stop lying," or, "Stop telling tall tales." Instead she acknowledged his perception with sympathy and humor.

She made the following statements, each with a question-mark inflection at the end: You saw a tall man? A big man? A giant of a man? He was enormous? Tremendous looking? Bulky? Gigantic? To each of these Arnold answered yes.

"You saw a man that could be called big, tall, bulky, tremendous, enormous, and gigantic," summed up the teacher. Her lesson was good in human relations–and in vocabulary!

Twelve-year-old Ann complained to her homeroom teacher that she had too much homework in addition to an unfinished school assignment. The teacher deliberately did not argue with Ann's statement. She did not say, "Don't be ridiculous. When I was your age we had ten times as much work. And as for the assigment you have only yourself to blame. If you had finished it in class, you wouldn't have to do it at home. So stop complaining and start working or you'll fail."

The teacher acknowledged Ann's complaint factually and sympathetically: "It does seem like a lot of work for one day, especially with this unexpected school assignment. Mmmm."

Ann felt understood and somewhat relieved. She said, "I'd better hurry home. I have lots of work to do."

Receptive Silence and Active Listening

The Talmud says: "The beginning of wisdom is silence; the second stage is listening." Modern psychology concurs. To communicate with students, teachers need to employ receptive silence and active listening. Receptive silence means being quietly attuned in order to understand. (It is the opposite of resistive silence, which is biding one's time in order to respond.) Active listening means responding to a child's complaints and statements undefensively with sympathetic emotional grunts and brief comments:

Ummm, I see. So that's what happened. So that's how you feel. So that's how it looks to you. What a disappointment. It didn't come out the way you wanted it. I appreciate your sharing it with me. Thank you for bringing it to my attention.

Jane, age six, suddenly started crying. "The weather bureau lied," she said. "He promised snow for today." The teacher said, "Ohhh, what a disappointment. You counted on snow today." Jane felt understood and continued.

Jane: Yes. I wanted to go sleigh riding.

Teacher: Mmmm, that would have been fun.

Jane: I'll go another day.

Jane's teacher had the skill and sympathy to bring a happy ending to a disappointing event. She deliberately avoided unhelpful statements such as: "What's the matter with you? You are such a cry baby. The weather bureau makes mistakes like everyone else. There is no reason to cry about that. Stop looking outside and attend to your work."

Avoidance of Criticism

Children need guidance not criticism.

A child spilled paint. The teacher said, "You are such a slob. You always spill things. Why are you so clumsy?"

"Because I was born that way," said the child.

"Don't be a wise guy," answered the teacher.

This incident is typical of destructive criticism. It attacks the child's personality, character, and dignity. It creates anger and a wish for revenge, and it affects the child's self-image negatively.

When things go wrong, it is not the right time to comment about a child's personality or character. It is time to deal with the problem and to point out solutions: "Ohhh, the paint spilled. We need a rag."

Kindness and compassion are also taught at that moment by personal demonstration.

Phil, age twelve, accidentally spilled nails all over the floor. He looked at his teacher and said sheepishly:

Phil: I am so clumsy.

Teacher: That's not what we say when nails spill.

Phill: What do we say?

Teacher: We say, "The nails spilled. I'll pick them up."

Phil: Just like that.

Teacher: Just like that.

Phil: Gee, thanks.

Phil will long remember this teacher. He also had a lesson in how to deal kindly and constructively with momentary mishaps. Would he have been better off had the teacher said, "Now look what you're doing. Can't you be more careful? Why is it that whatever you touch ends up on the floor?"

Teachers are offered the following advice:

Don't attack personality attributes.
Don't criticize character traits.
Deal with the situation at hand.

Anger

Teachers get angry at children. Those who care cannot avoid anger from time to time. We cannot suppress anger. When we start feeling irritated inside but continue to be nice on the inside, we convey hypocrisy not kindness. It is best to learn to express anger in less destructive ways. We are entitled to our anger and we are entitled to express it–with one limitation. No matter how angry we are, we do not insult our students' personality, character, or dignity.

All teachers need to learn to express anger without insult.

When George started tapping a pencil on his desk, his teacher said, "The noise makes me uncomfortable." George gave several more taps (no one stops on a dime!) and stopped.

Compare it to a more familiar approach: "What's the matter with you? Don't you have anything better to do? Can't you sit still? You are giving me a headache. Stop this minute!"

When angry, express your anger:

Describe what you see.
Describe what you feel.
Describe what needs to be done.
Don't attack the person involved.

Two boys made bullets out of bread and threw it at each other. They messed up the room. "I get angry when I see bread made into bullets. Bread is not for throwing. This room needs immediate cleaning," said the teacher. Without a word the boys cleaned up the room and went to their seats sheepishly.

This teacher has deliberately avoided attack and insult. He did not say, "You two slobs! You are not fit to live in a pigsty. I want to talk to your parents about your disgusting behavior."

Teachers have a rich supply of expressions to give vent to all nuances of their anger. They can be uncomfortable, displeased, annoyed, irritated, frustrated, aggravated, exasperated, provoked, indignant, aghast, irate, angry, mad, enraged, and furious.

That is only a start. There are many more expressions. It is not easy to change one's habitual mode of expressing anger. The native tongue of lost tempers is insult. Yet new ways can be learned though it requires struggle, effort, and determination.

In the last analysis, we want our students to become human beings with compassion, concern, commitment, and courage. To achieve these humane goals we need humane methods.

Panel Reaction to Consultants' Presentations

Drs. W. Antenen, Chrmn., L. Fleurent, D. Fowler, K. King, & P. Lewis

Panel Member: In Satir's demonstration she illustrated how a family starts off, the children from that family form another family and then they have children, but at that particular point in time and space, no reference was made to the grandparents. Dr. Ginott talked about this also in referring to the fact that the first response is not our own; it is our parents. I'm posing the question to you: Would it not help to alleviate some resentments and hostilities on the part of the children if they were to be able to look at their parents from an historical perspective, if you will—that their responses just didn't start with that child or with themselves? I've had some rather favorable feedback on that especially in working with college students. They sometimes feel that their parents are picking on them, that everything started with their parents, without any reference to the time and place in history in which they were born in a society in which they had to interact.

Panel member: Reacting to that, Karl, one of the feelings that I had about Christensen's emphasis on the importance of birth order was that it provides another way of changing people's frame of reference about themselves. One could sit back and say, "No one is really to blame here." At first I had a little difficulty accepting the utility of the birth order. It does, however, free one to think about himself as follows: "Certain things have happened to me that in a sense I'm not totally responsible for, and which affect my life." I think it gives people a lack of defensiveness with which to deal with themselves in their family.

I see a problem here in that you're asking of the individual to look upon his environment and give his environment some kind of historical perspective so that he can see himself as a product on a continuum with that environment. I wonder if this is possible in an individual who has really no perspective on himself to start with. The ordinal scheme of Christensen's seemed to me was another way of putting people in boxes.

Dr. Ginott said something which rather caught my ear. I found it somewhat appealing and also in keeping with his iconoclastic trend. The systems theory is acquiring increasing popularity and is being promoted as perhaps the answer to most of our emotional ills or mental health dilemmas. Dr. Ginott facetiously remarked that by the time one figured out all of the systems: starting with the immediate family, going to the extended family, the community, the school, the town, etc.,—and by the time you have figured out the most influential system or the system that will respond to the least amount of leverage, (these are my words, and I'm paraphrasing what he said) the kid will have grown up. I have some question myself as to the merit of trying to understand the entire family system, trying to categorize the social personality of a particular family. Does that really have value or is it better to treat, as Ginott does, the child, the one who is most malleable in this system that already has been fairly rigidly structured—and then go from there?

Panel member: If I may respond to this, I didn't (don't) see this as an either-or situation. I see it as a continuous variable where one feeds into the other. I do not believe that is is necessary to make that discreet a choice.

Man in audience: Dr. Christensen's distinction between children less than 12 and young adults is relevant. Why not let a young adult recognize that he is part of the system. Whether he understands it completely becomes almost irrelevant, but he needs to look at things as "I am part of a system of things. What goes on around me and in my world is not just me and not just my parents, but we're part of a system of things that happen that fits into another system of things that happen."

Panel member: I think that this kind of thing can go on in a healthy family but I would guess that the consultants were really talking about pathological families who aren't able to make decisions, or aren't able to discriminate what is actually happening within their system. I think you're talking about a level of insight for each family member that is kind of difficult to come by.

Man in audience: But it is certainly easier than trying to distill the workings of their particular system, just to recognize that there is one. It certainly sounds easier to accomplish than detailing and charting accurately how his family works. To recognize that one's family operates on a system that one is part of is certainly easier to acquire than the complex understanding of how mother relates to father and how the two of them relate to me and to my brothers and sisters, as child number three and so on.

Panel member: Do you see this awareness coming about more effectively through a total family interaction in counseling such as Satir would take, in contrast to what Ginott was saying? Is that a point you are making?

Man in audience: Well, for myself, I would see that of the three presentations aiming differently, Satir's direction seems to me more growth for everybody. Dr. Christensen's aim is more of a crisis thing. He's concerned with an immediate series of problems not necessarily growth for everybody. And I think Ginott's focus is on getting the child to function differently in the society through telling the parents what they need to do to effect these changes. He concentrates on the child—three different ways of looking at it. For a small child, I think Dr. Ginott and Dr. Christensen are right on the money with their more direct approach to solve the problems. The child has a chance to grow up unencumbered with the garbage of the family, you know, that which has been historically stored up.

Panel member: I think what we've seen certainly raises some questions such as the ones being raised. It is, however, very understandable that someone who is very excited about what he is doing and believes very strongly in might not point out the limitations of his approach. I think we

were sort of 'left in the air' by each of the consultants in this regard. They did not specify which approach seemed to be most effective with specific kinds of families, certain age levels, etc. I certainly don't have any answers to which of these approaches is more effective with certain families, but we're kind of left with that and I think that's the question that needs to be raised.

Panel member: Another issue that concerns me is one that I think Ginott brought home. It was sort of "What do you do as a therapist if you are contemplating doing some sort of family treatment or working with children?" Using Satir's terms, how do we become change artists? I tried to recall "What were some of the commonalities that could be gleaned from these three approaches, if there were some?" One thing that seems to be somewhat clear is that if you are going to help people, somehow you have to be different from the ways in which other people have been in their lives. How exactly you do this, I guess, is the problem. I was very 'struck' when Satir was demonstrating with her family with the ways in which the audience sometimes reacted very quickly to certain things that were going on. I think that some of us as therapists sort of 'red-flagged' certain things. For example, the father said, "I really want to tell you that what's going on in our family is nothing different from what happens in most families," and the audience groaned and expressed a certain amount of hostility. Virginia Satir didn't respond this way. If I remember correctly, her response was "What I hear you saying is some kind of a reassuring message." In a sense, part of what she was doing was responding in a very uncharacteristic way to what was going on. Christensen did the same kind of thing. He asked the mother what she has done about certain of the childrens' behavior. She described the situation and one could hear all kinds of things to 'pick up' on. But Christensen didn't do that. Instead, he said, "Then what did you do?" or "What are you going to do then?" Ginott's responses to children are also different in some ways. There is a differentness in all these people's responding.

I'm sure there is a lot more to it than what I have noticed, but as we're socialized, I think we have characteristic ways of responding to people in families socially, and so on, which may not be quite appropriate. I have a feeling that if we could look back on Ginott from several hundred years in the future, his truths would no longer be truths. We would have to be aiming at something else that would again be different. We would need to allow people to change from ways in which the forces are then operating to make them too narrow, too inflexible in certain ways.

Panel member: As I was listening to you talk, I was thinking of Franz Alexander's corrected emotional experience, which all three of the therapists seemed to employ in their own way in hopes of jarring the personality from its fixed mode into a consideration of a different kind of mode of behaving. As I think back to a particular event in Satir's treatment demonstration, I really couldn't honestly decide whether she was doing a good thing or a bad thing by ignoring the maladaptive way (as I viewed it) the husband had of acting. She was giving him positive feedback, but was she perhaps also reinforcing a character trait which has gotten him into a lot of difficulty? Was she really providing a corrective emotional experience or was she saying, "Hands off; this is a red-flag situation"? I wondered about that.

Panel member: I wonder if what we were seeing there is a difference in beliefs between Satir and the other two consultants of how things most effectively get changed. My hunch is that she wants that kind of change to come about. I think she'd like change to come about by the given person experiencing the reaction that he gets from others within his family. I would see Ginott and Christensen 'pawning' this out and saying, "Do it this way, and it will change."

Panel member: I don't know if all of you know this, but Satir did stay with the family afterwards and worked through some of these things–at least they didn't just leave it where it ended on the stage.

Panel member: I responded positively in particular to Virginia Satir's demonstration in that she had a procedure or plan but she could keep the plan progressing and still respond humanly to the small child who was doing something extraneous. I feel that this is important, because many times I see procedures that we use get in our way–that somehow its down the path of procedures, and anything out here does not get responded to. I was particularly impressed that somehow she was comfortable enough and certainly experienced enough to handle this and the procedure.

Panel member: Did you all get the fifth way of communicating? Did she tell you at any time?

Man in audience: Some people asked about that. The fifth way is normal–it's open and direct. She would have two people hold hands and let them move back and forth from each other and let go of each other easily, and hold each other gently.

Lady in audience: Would you explain that a little further?

Man in audience: This is all I know because she told me afterwards. This would be the open way of communication without any kind of personality concealment, without a mask, facing each other direct.

Man in audience: Wasn't she attempting this between the husband and wife, by slowly approximating this through the seating positions? They never quite reached that degree of open communication that represents the fifth level, did they?

Man in audience: No.

Man in audience: My first response was that I felt very good about Satir's demonstration and I felt very negative about Christensen's.

Panel member: I don't know if you've witnessed Virginia at any time in the past. My first contact with her was as a psychiatric resident. Strangely enough my impression of her at that time was similar to your impression of Dr. Christensen. I thought that she was really manipulating this family and casting them into roles that she felt they best fit into. I saw a distinct difference this time and I quite agree

with you. In fact, I got a very filial feeling toward her and almost wished that I was up on the stage, getting some of this nurturance that you're talking about. I don't know if this is at all related to her sojourn or what, but she's certainly become more mothering in her approach at least from my view.

Panel member: Yes, there is a very interesting chapter in a book by J. Haley and Hoffman on several approaches to family therapy. In this chapter they take a transcript of one of Virginia's sessions and they analyze it. As you read her remarks you get a feeling there are all kinds of hidden agendas, things that she does very consciously. And then she'll bring up interpretations that are far beyond what is happening so that the people will then be able to accept a less potent interpretation of hers and so on. It generates a much different feeling.

Man in audience: How did you feel about this session?

Panel member: The same feeling of warmth.

Lady in audience: I think that it is a different interpretation of the way she manipulated the group and the way that Christensen manipulated the group. She came through very warm and very genuine, calm and controlled. Christensen came through very directive, knew all the answers, and if he didn't there was an explanation as to why his answer might have been wrong.

Panel member: Do you mean that she came through as a participant rather than as an expert in the process?

Lady in audience: If he missed it, there was an explanation of why.

Panel member: Let me just give a customary psychologist's remark here, which we probably need to separate how we feel about the people from how effective they are. It is quite possible that Christensen may be a more effective change agent.

Lady in audience: I felt warmth in Satir's presentation and in the other I felt a lack of it.

Panel member: Yes, I felt the same way. I think, however, that we still have to admit the fact that Christensen may be a better change artist than Virginia Satir. That's possible.

Panel member: But even then, if you can believe what's written in the literature, it is really not what technique you use, or whose concepts you endorse, but it is you that makes all the difference, which is rather disconcerting. After all these years of study, if you've got a lousy personality to begin with, you're a lousy therapist.

Panel member: Maybe I observed it a little differently, but with the feelings toward Virginia that have been stated were not mine. Mine were certainly in line with those. When I think of watching her operate in this setting, however, one word just keeps screaming at me. I find that I would love to implant it in my own personality and my own behavior. And that word is "flexible." To me she seemed so flexible. I don't care what would have happened up here, I think she would have been able to work it out in some way, shape or fashion without disturbing the entire process. This is one thing that appealed to me most. I think this is one of the points that was being made about the procedures, the necessity for flexibility within the procedures itself.

Prior to coming to the educational area, I have been involved with teaching public speaking and things like this. I've tried some of these audience participation-type things such as the ones Virginia opened her situation with. One of the things I quickly discovered was that this is dynamite unless you've got built-in flexibility. Just as soon as you get a behavior with only one or two response categories that you think will occur, four, five and six come up and there you are. I had the feeling that with her, it didn't make any difference what the response was, that she would be able to help them incorporate it in their lives in a meaningful way.

Panel member: I guess part of it, too, is just the degree of tolerance for ambiguity that she has. She has a much greater level than I have. I think we also saw that difference across the three consultants that were here.

Panel member: I think it would have been very easy for her to have 'picked up' on this audience. I was sitting back over here and I couldn't hear very well, and about the time I'd get ready to say, "I can't hear," I'd catch a word or two.It would have been very easy, and I have seen it at other demonstrations, where a consultant would 'pick up' on this and try to play to the audience. I did feel, however, that the father was made the 'heavy' too quickly by the audience. She could have 'picked up' on this and didn't, which I think says a great deal for her, as an individual.

Panel member: What you're saying is that the audience labeled the father but she did not.

Man in audience: Yeah, I don't think she 'picked up' on or was influenced by this. I think she was playing it as it happened.

Man in audience: I'd like to continue on that because I think what I saw, and in discussing it with someone else after, was that the father definitely was not the heavy in the family. Virginia was reinforcing very definitely efforts on the part of the father to present a vital force in a troubled family. I was conned, too, for a while but after a while it became evident that the power in the family was the wife with her quiet strength which perhaps she didn't realize. I agree with what you are saying and I am just filling in.

Panel member: Yeah, I felt the little "con" by those stances in a sense. I was sitting there saying now what is this father like and the first thing that popped into my mind was that he is kind of blaming, but he wasn't at all. When the wife turned her back and then pointed the little finger behind her back, it was a beautiful thing. It doesn't fit any of Virginia Satir's stances, but it was graphically, behaviorally, to the point that the wife was the strength in that family. She was the one that was probably controlling what was going on.

Man in audience: Christensen described himself as being influenced by Adler, Skinner, etc. Did anyone pick up any Skinnerian trends?

Panel member: Yeah, I spoke to him afterwards and he has worked rather closely with a number of Skinnerians and he admitted that his approach, what he does, is not at all inconsistent with Skinnerian operant psychology principles. When he was in Oregon he worked with and was influenced

by Donald Paterson, who has been doing a lot of operant work with aggressive adolescent boys.

Man in audience: Does Christensen describe himself as an Adlerian simply by virtue of his philosophic ways?

Panel member: He seemed to want to make the point that he was a humanistic behaviorist. I have so little familiarity with Adlerian theory–a few key words like fictional final goals and competition and so on kept ringing little chimes–but I couldn't quite see what (how) that really fit very well in his approach.

Man in audience: I guess, from my Adlerian framework, I see myself as a person who holds a very definite philosophy of being primarily an educator and not a therapist. I think that this is an important distinction that Adlerians make. I assume that when people come to me, they come because they are unhappy with something that is going on in their minds. It is my job to explore it with them and interpret and to give the interpretations in a very tentative manner so that they can reject them if they wish. Notice what Christensen said: "I may be wrong," and "Could it be . . .?" etc. In other words, if he is off base, the person can reject his interpretations. He also looks for the responses of the person, to see how close he is hitting home. As I see the purposes, the person doesn't have to accept what I say, but if it is close to home the assumption is that he will. Once we find the core of his problem, we can explore the various alternatives. It is a very rationale system of therapy. There is no doubt about it. I mean that it is education.

Panel member: Do Adlerian's *treat* schizophrenics or *teach* schizophrenics?

Man in audience: I guess the sort of model of health is in Adler's concept of social interest, which I think is very similar to what I picked up from Virginia in talking to her–sort of an interest in other people, a respect for other people. This doesn't mean that you condone what they do, but you hold sort of a basic essential respect. From the Adlerian standpoint a schizophrenic is totally withdrawn from human relationships. He creates his own void and, of course, this is very similar to other interpretations. The way Adlerians would approacha schizophrenic would be to use ordinal position data, etc. The first thing in Adlerian theory is the relationship, the importance of it. From the demonstration here, you can get sort of a cold view which I feel is inaccurate.

Man in audience: I want to say something about the approach that was demonstrated here by Dr. Christensen. I was very much aware that he was trained by Dr. Dreikurs. My point is that, yes, you can use an operant model to explain it. Dr. Dreikurs would not, however. There would be some differences, but there would be more similarities in what Dreikurs would do. My point is that he would be an Adlerian.

Man in audience: Adlerian techniques can be translated into operant techniques and vice-versa, but I think humanistic behavior is important–there is this basic humanistic philosophy–the Adlerian philosophy.

Panel member: I also thought it was nice.

Lady in audience: Would the members of the panel speak to this matter? Was there a discrepancy in Dr. Ginott's taking a premise that children look upon parents as enemies and yet he said that parents are ambivalent of their children? Would you speak to this?

Panel member: Can you put it in a different way?

Man in audience: Are no parents expecting their children to imitate them? Is this what he meant by "parents are ambivalent to their children?" Or is it true that a parent may be considering themselves not as friends of the child but as enemies of the child? Is this what he meant?

Panel member: I guess this member of the panel really can't speak to the point, because I have no idea what it is.

Lady in audience: He said that he did not want to be quoted as having said that parents were enemies of their children. He said, "I do not say that. I said that children were enemies of their parents but parents are friends of their children."

Man in audience: It sounds like sort of a cop-out. What he is doing is making a projection of his own on children. Why should I be the enemy? I'll be the friend; you be the enemy. I'm not aware of any child I know that is my enemy. It has not been my experience, and I am just wondering why he has had that experience?

Panel member: I wonder if in the sense in which he was using that, it doesn't coincide with what this young lady said. I think that it is very important to some parents to be involved in the decision-making processes of their child. It is very difficult to abandon this assumed perrogative on the parent's part. I don't know that he was 'copping out' by saying somebody is a friend and somebody is an enemy. It was more, I thought, that the parents felt an obligation to make the decisions which children, after a certain age, can make themselves.

Man in audience: But isn't it devastating to have a viewpoint of children as enemies. If I have an enemy I set my defenses for that enemy rather than open myself to him. I think Ginott's reasonsing is kind of backward.

Panel member: For his enemy.

Man in audience: True.

Panel member: The adult is the enemy of the child? Do you mean that?

Man in audience: Yes, if he is saying this about other adults rather than about himself. But I assume he identifies with other adults.

Panel member: I was wondering if perhaps you're just being kind of allegorical to get a point across.

Lady in audience: I heard Ginott say that children see adults as enemies. I don't think he is saying adults should be their enemies.

Man in audience: He did make that statement.

Lady in audience: I heard him say that it is the child who sees the adult that way but adults don't see it that way.

Panel member: I think this is part of his technique. I didn't used to like Haim Ginott until today, when I found that he is a human being. I suspect that in addressing parents he brings out the hostile side of the relationship and identifies it with himself, in order to dilute some of the guilt that parents feel towards the child. This procedure would likely lower more rapidly the obstacles toward family therapy or child therapy. I think he's just a nasty guy–I don't know–but I give him credit for having some type of design behind his talking about enemies and anger and such things.

Lady in audience: I thought that he was trying to explain why children view parents as enemies.

Panel member: To me there was also an implication that he

was trying to assess a role and to identify a role where, quite often, I think, parents really don't know friend, foe, or in-between. They are just in limbo. If you take one stance, you may argue or disagree, but at least you have the point of departure from which to develop.

Lady in audience: The father in the family interviewed by Dr. Christensen said, "Don't bug me." All of the audience could detect this except this father. I see much of this in the people I work with.

Panel member: I think it depends on how you view a person like that. You have a frame of reference which allows you to see him differently than the way in which you would typically respond to him. Typically you see him as not concerned, doesn't care, etc. If you really believe some other thing about him, you probably would be able to respond to him in some other way. If, for example, you thought that he was frightened, lonely, etc., which is Virginia Satir's position I think, you could respond to him differently. Satir stated that hostility is a secondary emotion. What it really is is an expression of hurt. I got the feeling that she really believes that and, in believing that, she doesn't have to respond to someone who is cold and hostile in the same way that we might, i.e., if we saw the individual as just showing some lack of concern, hostility, aggressiveness. How you get that kind of frame of reference, I am not sure, but I suspect once your inner perceptions change about someone, there are some easy ways in which you can perceive and interact with them that would probably be helpful to them–particularly if your view of them is a benign sort of view, one which doesn't elicit defensiveness.

Panel member: Dr. Ginott referred to this when he said that you kind of have to rewrite your internal sctipt.

Man in audience: I wasn't at all satisfied with the answer to a question I proposed to Ginott. I wonder if one of the panel members could elaborate. I asked him, when he was talking about fostering acceptance and responsibility of children in an atmosphere of humanism, how to keep this going strong when you have to make some very definite rules–autocratic in certain areas,e.g., "You cannot go out and play in the street," or "No, you can't throw that rock through the window," etc. I wasn't as concerned about it before I became a parent. I am having a hard time integrating the autocracy and humanism right now. I was wondering if you could elaborate on it.

Panel member: I've got a couple of thoughts. I don't think that he disagreed at all with limits, setting limits. I think his major disagreement in the interaction between the parent and child is that many times it goes beyond a description–what he calls a description of the situation of the condition, or a statement of the limits–into a kind of destructive personal-oriented kind of thing. Some examples of inappropriate responses would be "If you don't do this, that, or the other is going to happen."and a"Look, your little brother can do this." I don't see the inconsistency there that you might be seeing.

Panel member: I also got the flavor from Dr. Ginott's presentation that he was insinuating that you give the child as much decision-making latitude as he is capable of handling. He, himslef, said that he was a very strict disciplinarian and didn't let his children use four letter words, etc. But I think this personal approach of his gives the child as much room as he can tolerate, it gives him as much autonomy as he can comfortably enjoy, and it gives him decision-making opportunities that he can master.

Man in audience: Yeah, as much as the child and the parent can comfortably enjoy. (I'm new at the business of parenthood.) I don't see a dichotomy in when I must put my foot down and how to do it in a gentle way and still try to keep dignity. But sometimes I can't do it. I know I'm taking dignity away, but if I don't, the child will probably run out and play in the traffic.

Panel member: (To someone else in the audience) I think you wanted to respond to this too.

Man in audience: The point is not that you don't set limits, you set the limits but you don't put a person down in the process. You set the limits that a boy can't walk out into the street and get hit by a car. You don't say, "Why you stupid idiot, why did you walk out into the street?" You explain to him or you let him say to you, "Why shouldn't I walk out in the street?" Let him tell that to you so you don't keep putting him down, like parents and I myself frequently do [illegible] saying, "What's wrong with you; how come you ca[illegible]derstand that?" You should set the limits in a way that [illegible]hild understands why the limits are there.

Man in audience: if the issue is control without insult you could stop the child without having to insult him by saying, "Please don't go into the street." The child is going to come back with something like, "Why not, what do you think will happen if I did go out there?"

Man in audience: You wouldn't say, "Don't go out into the street." You would say, "Streets are not for playing." The explanation is in the statement. If you are saying streets are not for playing in, you are not telling the child anything. The child just naturally doesn't go out into the street, because they are not for playing in.

Panel member: I kind of empathize with Bob's question because I often find myself in the same dilemma even though rationally I can understand what you are saying. I say, "Get the hell out of the street." You are talking about or, rather, Dr. Ginott is talking about a very programmed relationship between adult and child. There are a lot of subtle conflicts and interlocking neurosis even among the most normal ones of us; however, to be able to deal with children in such a programmed fashion is desirable.

Panel member: I think that a person has to be willing to fail, expecially in working with a child. One of the things that I got from what Ginott was saying was that all of these techniques, when set within the framework of love, integrity, and these kinds of things (whether you do it right or wrong, Ginott's or you own personal point of view) the intention comes through. Yes, you are going to make mistakes. Who in the world doesn't? If the love is there, I think this is what the child would see.

Panel member: Yes, this is one of the aspects of Ginott's presentation that I really enjoyed because after reading his various periodicals and seeing him on television I always got the feeling that I was looking at a mechanic rather than a warm and feeling therapist. I felt good hearing him say that this must be in the context of passion, respect, and love.

Panel member: I enjoyed Ginott's humor. I wish that there were a way of teaching it to a lot of families I work with so they could learn how to laugh at themselves more and take themselves less seriouslv. Mavbe there is.

Man in audience: Assume that one's premise is that whatever people do is the best they can do. Then there is just not any place, any time, for confrontation with what is obviously inappropriate behavior and what is not.

Panel member: That leads one to think deeply. Did I understand you correctly, that if people do the best they can, then what justification is there to confront them?
Man in audience: If people do the best they can.
Panel member: What business is it of the therapist to get involved?
Panel member: I think Christensen had a very nonevaluative way of responding to that. He was sort of saying, "Aw come on now,' communicating the expectation that something else was possible. And it is this way of communicating that I think maintains the integrity of the individual, because it doesn't imply a value judgment as much as it does a recognition. I think that was Christensen's concept, a recognition that something more is possible.
Man in audience: What's wrong with making a value judgment? I think it could be very therapeutic.
Panel member: I didn't hear in these two days that anyone was saying that you shouldn't make value judgments. All three therapists had a premise which could easily be translated into a value judgment. They had standards of normalcy to which they were trying to get their clients to conform.
Man in audience: Well I did not either, but I did make the statement.
Panel member: Now Dr. Szasz would go along with this, wouldn't he? You know, if you want to be crazy, go ahead; it is your business.
Man in audience: I think that what he was getting to is that people do the best they can under their present perceptions and attitudes, but they can do better given more 'ammunition' to see things differently.
Man in audience: . . . that statement that people do the best they can came from Mrs. Satir. The second line of it was "they do the best they can with in the limits of their awareness." What she is aiming for is increasing the awareness of what's going on around you, so that maybe you can become aware of what creates the pain in the family. She was not saying that anybody was malicious with the family, but with the exploration and the increase in awareness, we will change.
Man in audience: You mean people cannot be malicious?
Man in audience: They can, but she can let them be that way if they choose to *after* they become aware of what they're doing. She doesn't accuse anyone in the family of having a malicious intent. People do the best they know how to do within the limits of their own awareness. What she says is, "Maybe you'll do a better job when you are aware of more things." She has a facilitative approach rather than an interventionist approach.

I'm really thankful to Dr. Christensen for making a point that I hadn't previously clearly seen. He is not 'gunning' for therapy. He leaves the parents alone. He doesn't care if they grow. In that way, what he is concerned about is the survival of the child. What he wants to do is to get little Bill to operate in a different way. He doesn't care if all dad does is "not want to be bothered." He's willing to let dad operate this way, i.e., "Just don't bother me and do what you damn well please," attitude. Satir wouldn't allow that kind of thing to happen because she would get into what goes on between mom and dad as well as Bill's relationship to the parents. What does Bill have to do with parents for the day? Virginia is concerned about that. Dr. Christensen didn't seem to care; neither does Dr. Ginott; he wants to leave the parents the 'heck' alone.

Panel member: Well, that's not so because he did say he provided parents with guidance.
Man in audience: Only in an operational kind of way; the only reason he gives the parents guidance is that they are the ones that have the control over the child most of the time. He only sees the child one hour a week. If he had control over the child, he would leave the parents completely out of it. They (Christensen and Ginott) are both 'gunning' for operational changes at the child level rather than a growth level for other members of the family.
Lady in audience: I don't think that's true of Dr. Christensen. He did say, when asked by someone from the audience, "How are you going to help his father?" "You can't do everything in one session. That comes next week. We begin to help the father to see that he needs to get out of bed in the morning and involve himself more with the family." I'm not willing just to write off that Christensen wasn't concerned about helping the family members grow.
Man in audience: Good thinking! I think Dr. Christensen has been kind of unjustly criticized because he did only one part of what an Adlerian would do. It is a comprehensive approach which includes assisting children, parents and significant others.
Lady in audience: I heard one thing that Dr. Christensen said that sort of 'bugs' me. I'd like to get a response and see if I misinterpreted it. It seemed inconsistent all along. I picked up this theme of "let the child learn through experience and responsibility of his own behavior," and yet he remarked to the mother that she might have to phone the teacher about Bill being late. That sort of seemed inconsistent to me. In a way I feel like he's interferring with Bill if what he meant was call the teacher and tell her what Bill might do.
Panel member: What normally might happen to Bill at school if she hadn't called?
Lady in audience: He might affect what would happen to Bill that might not happen otherwise. It seemed like he was manipulating.
Man in audience: Yeah, I don't think this is the phase where you would again get everybody involved. The reason for calling the school would be simply to let them know what you're doing. You would say something to the effect that Bill is going to be late tomorrow and whatever happens to people that are late (sort of an implication that this is what should happen to Bill) should happen. It's not like Bill can come wandering into school at 10 o'clock, and go to his seat and nobody says a word to him.
Lady in audience: Well, it even seems like it would be more realistic if the teacher were not aware, because that's bound to have some effect on a teacher's reaction to Bill.
Man in audience: Well, I agree with you to a certain extent, but I think it is rather unrealistic.
Man in audience: Why set the school up to be the 'heavy' unknowingly? You should tell the school you are going to rely on their discipline system to make Bill realize that breaking society's rules will carry consequences–let them know that they are being set up. Otherwise, the school could call and say, "You son just wandered in here and it is 10 o'clock in the morning." The mother could say, "Oh yes, the therapist and I just decided that it would be a good thing, when he got there, that you should handle it." That's kind of a 'crumby' thing to do to the school system.
Lady in audience: The school could call up and say, "We'd like you to get your child here on time," and thus put the

responsibility back on the parent.

Man in audience: Yeah, well the other thing is that the parent can be misinterpreted as saying, "I relinquish my responsibility for getting my son to school on time." This is not true and needs to be understood for what it is.

Lady in audience: From 20 years of attending PTA meetings in both capacities as a teacher and as a mother, this is exactly what PTA meetings strive for–a better cooperation from the families. But how many mothers will do this? They won't. If they would, I think it would be better for everybody.

Panel member: May I ask a question of our Adlerian members here? I see a paradox. Perhaps you can explain it. Dr. Christensen, I think, in some recent articles stressed Adler's emphasis on a person's having responsibility for himself. The person is fully accountable for himself here and now. I think the unconscious is discounted. Is that a correct concept? I want to get that straight first before I go on, because if I am in error to begin with, I just won't go on.

Man in audience: I think I would modify it to say that you are responsible for what you are doing that you are aware of.

Panel member: Oh, I see.

Man in audience: Adlerians do not discount the unconscious.

Panel member: I had the impression that they did. It was a misconception on my part because I was wondering how to reconcile that sense of responsibility with the teleological goals and family influences, birth, etc. I was, indeed, kind of surprised to find that Adler wasn't a student of Freud's. I was under the impression that he was.

Man in audience: Are you Freudian?

Panel member: No, I'm just sitting here–taking the good, leaving the bad.

Panel member: With that, unless any of the panel members have anything to say and unless there are other comments or reactions from the audience we might just close.